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Vol. 43, No. 24

MARCH 15, 1961

JUST SAY "ELBOW"

ONE OF the little girls in the Sunday school class seemed to know a great deal about the Bible. When it was time for the group to read a Bible verse from the Old Testament, the teacher naturally called on her.

The little girl started out bravely. She read, "And the king was much moved, and went up to the chamber over the gate and wept; and as he went, thus he said, O my son Elbow, my son, my son Elbow!"

THE FLABBERGASTED teacher stopped her. "The name is Absalom," she corrected.

"Well, I say 'Elbow,'" responded the girl. "My grandmother reads the Bible to us at home and whenever she comes to a word that is too hard to pronounce she just says, 'elbow.' She says it's pe- fectly all right."

To AVOID any later troubles at hom the teacher allowed the incident to pas Later she told me about it and we en joyed a good laugh about "elbow." Bu then I wondered if the teacher had nc also said "elbow" by failure to make correction when she had the opportunit to do so.

And we sometimes say "elbow" toc When things in the Bible are difficult t understand, we take the easy way ou rather than the more difficult pathway t real meaning. In our everyday lives, ever when our duty as Christians is clear, w often fail to set things right. It's easie just to say "elbow" and go on.

—WALTER R. STRUNK

The LUTHERAN *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Directo Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; Rev. Willard D. Allbeck, Ph.D., D.D Edmund C. Arnold, William E. Keister, W. Emerson Reck, LL.D., Rev. Charles T. Sardeson, Rev. Joseph Sittler, Jr., D.D., R. Marshall Stross, Rev. Theodore G. Tappert, D.D., Litt.D.

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The LUTHERAN

'he Joy of Lent
'y Martin J. Heinecken 11

'radition of
cripture Translations
By John Reumann 14

'hepherd in America
By Joe Kraus 19

Church in the News - 4

Washington - - - - 10

Overseas: Germany - 32

lews in the Churches:
linnesota - - - - - - 36
ew Jersey - - - - - - 41
ew York City - - - - - 43
acific Southwest - - - - 46
a.: Allentown - - - - - 39
a.: Philadelphia - - - - 39
a.: Reading - - - - - 38
'artburg Synod - - - - 35
'ashington, D. C. - - - 44

heology for Laymen - 34

ethesda Home Won't
Vait for Merger - - 37

ong-Range Program - 38

ve Make a Family - 23

'orship Notebook - - 25

ersonal Problem Clinic 27

ooks - - - - - - - 28

Conclusion - - - 50

THIS WEEK . . .

● LENT is too often a period of unrelieved sadness and sorrow, Dr. Martin J. Heinecken believes. A time of repentance can also be a time of rejoicing, because of the knowledge of God's forgiveness. You'll get a new slant on the Lenten season when you read "The Joy of Lent" on *page 11*.

● PETE MELTON skipped confirmation class to attend a basketball game and then lied to the pastor about it. There's a new problem confronting the Melton family this week (*page 23*).

● THE BAPTISMAL FONT should be placed at the church door, where people would stumble over it and be reminded of their baptismal promises, one pastor insisted. Another has the baptismal font hang above the chancel, lowering it whenever there is a baptism. You'll take a new look around your church building to see where the baptismal font is placed and why after you read Dr. Edgar Brown's comments in "Worship Notebook" on *page 25*.

● WE'VE JUST GOTTEN ACCUSTOMED to the new Revised Standard Version of the Holy Bible and here comes another major translation! Dr. John Reumann tells about the background of the "New English Bible" which is being published this month in the article on *page 14*. Next week *The Lutheran* will publish excerpts from this new translation along with Dr. Reumann's review of it.

● ON OUR COVER is a Haitian youngster, one of the millions who benefited last year from U.S. relief gifts. Through Church World Service, overseas relief arm of the National Council of Churches, and Lutheran World Relief more than 300 million pounds of food were given to needy or homeless persons in 52 countries last year. The program is aided by Lutheran World Action funds.

THE CHURCH IN THE NEWS

Suomi Synod endorses merger

The proposed Lutheran Church in America was this year clearing the final hurdles on its way toward organization as a 3,200,000-member body. It will unite the Augustana, American Evangelical, Suomi and United Lutheran churches.

First came the referendum among the Suomi Synod's 154 congregations. Approval by two-thirds of the members voting was required. Next would come approval by at least 22 of the United Lutheran Church's 32 synods. Then Augustana's conferences would take action, followed by a two-thirds favoring vote at its Seattle convention. A ratifying vote would also be taken at the AELC convention.

As Suomi Synod congregations reported their votes this month, Dr. Raymond W. Wargelin, synod president, noted a "remarkable response." Total showed 8,321 or 77 per cent favoring the merger and 2,448 opposed. Dr. Wargelin said the uncertain element had been the Finnish-speaking older generation which represented about one-third of the voters. "They really sustained us," he remarked, adding that final approval at the June convention looked "very certain." Last year's convention had supported merger by a 297-40 vote.

Dr. Wargelin said 25 congregation had voted against merger. Most were i Minnesota or Michigan. Only one co gregation—Morgan Avenue Church Minneapolis—had threatened to lea the synod because of its favorable merg vote, he said.

Merger convention to be in Detro

Plans for the new Lutheran Churc in America were far enough along th month to warrant setting the time an place of the first convention. The time June 28-July 1, 1962. Place: Detroit Cobo Hall (world's largest exhibitio building, opened last October).

The plan was approved by the Joi Commission on Lutheran Unity in Ch cago March 3. Action was necessa since convention facilities must be lease long before needed.

Tentative time-table calls for the sessio bringing the new church into existen on Thursday evening, June 28. First ball for president of the new church may taken at this session. Officers of t church would be installed at a publ service on Sunday afternoon, July 1.

Four churches to plan last sessions

United Lutherans—if merger plans a completed—will meet June 25-28, 196 in Detroit's Cobo Hall for their church last convention. Action of the 32 UL synods regarding the merger would reported then. Synods will decide t spring whether they approve.

At the same time and in the sam building as the final ULC convention the other three merging churches— American Evangelical, Augustana, a Suomi—would hold final sessions.

Why Detroit was chosen

Merger convention should be in t midwest, a committee of the Joint Co

DR. RAYMOND WARGELIN
Merger seems very certain

ssion on Lutheran Unity decided. Five ints were considered: 1) physical and ogram needs of final conventions of the erging churches and of the first session the new church . . . 2) availability facilities at the time needed . . . 3) annels of mass communication . . . convenient transportation . . . 5) abnce of racial discrimination.

Detroit qualified on all points, said Dr. orge F. Harkins, committee chairman. A thousand official delegates and many busands of visitors are expected at the rger convention. Provision was made attendance of as many visitors as y wish to come.

Next step toward merger

Decision by the JCLU was made rch 4 to engage a management coun- ng company to help figure out how many people will be needed on the staff of each board and commission of the new church. A report is expected within four months.

Nomination of members of boards and commissions of the new church will be made by the merging churches according to a formula providing fair representation of each church. Meetings of these nominees may be held this fall. Plans for future work, budgets, and selection of key personnel must be made soon after final action on the merger has been taken by the four churches.

By Sept. 1 the decisive votes will have been cast in each of the four churches. The JCLU will meet again Sept. 8-9.

Catholics demand school funds

Private and parochial schools had been omitted from President John F. Kennedy's proposed $6 billion plan for federal aid to education. The U.S. Constitution prohibits allocating tax funds for "constructing church schools or paying church school teachers' salaries," the President had declared (*see* THE LUTHERAN, *March 8*).

In an all-out fight to get federal funds for their parochial schools, the top hierarchy of the U.S. Roman Catholic Church held a hastily called meeting in Washington early this month. Following the secret session, the five cardinals and eight of the ten bishops who constitute the administrative board of the National Catholic Welfare Conference issued a statement declaring that they would oppose the passage of any school-aid legislation that failed to include parochial schools.

Archbishop Karl J. Alter of Cincinnati, chairman of the board, said that unless parochial schools got some Federal funds, Roman Catholic children would "be the victims of discriminatory legislation."

At odds with the President

Bishop Alter said the board's conclusions were not based on religious reasons but were drawn from "objective economic facts." He said that parochial schools could be aided without violating the Constitution through "long-term, low-interest loans" as part of the Federal aid program. He said "an effort will be made to have an amendment to this effect attached to the bill." Unless such provision is made for the church's schools, "there will be no alternative but to oppose" the entire Federal school-aid program, the prelate indicated.

The Jesuit magazine *America* in its March 11 issue turned its fire on President Kennedy, who is a Roman Catholic. The President's "dogmatic" stand against giving tax funds to parochial schools was "erroneous, inopportune, and unnecessary," and was based on "political reasons," the magazine said.

Roman Catholic sources have suggested that the President's firm stand against tax aid for church schools is based on his desire to assure voters that he intends to put into practice his campaign pledge of strict separation of church and state.

Parochial schools discussed

Church-operated elementary and secondary schools were both attacked and defended as the National Council of Churches' Division of Christian Education held its annual meeting at St. Louis last month.

The "protective shield" of parochial school education doesn't equip a person better to participate as a Christian in the total life of the community, Dr. Ray J. Harmelink of the United Presbyterian Church asserted. Establishing "a great many small schools" under church auspices would weaken the public school system, he added. Such parochial scho are often not able "to meet the nee of society and of today's vocational lif he warned.

Supporting parochial schools was D Arthur L. Miller of The Lutheran Chur —Missouri Synod. The Missouri Syn has the largest parochial school syst among Protestant groups, with 1,293 e mentary and 19 high schools. Total U.S. Protestant churches is 3,638 e mentary schools and 546 high schoo Roman Catholics in the U.S. oper 10,372 elementary and 2,433 hi schools.

Parochial schools provide the b place for educating a child on the pro relationship between religious truths a secular values, Dr. Miller said. "Co plete education must include religion a avoid a divorce between the sacred a secular." He added that the Misso Synod does not seek tax funds to aid schools, but that welfare benefits su as bus transportation and school lunc ought to be available to children church schools as well as to those public schools.

New Lutheran film is applauded

When Lutheran Film Associates p duced the highly successful film *Mar Luther*, Roman Catholics were amo those who flocked to see it but it v coldly received by the Roman Catho press. The National Legion of Decen put it into a special category, neit condemned nor approved but off-lim for Catholic filmgoers.

Current Lutheran Film Associates lease is *Question Seven*, a full-length f ture dramatizing the struggle between church and communism in East Germa It is being shown this month in theat in seven cities in the U.S. and Cana

The Roman Catholic Legion of

ARCHBISHOP JOOST DE BLANK
A sorry day for South Africa

ncy hailed the film as a "powerful mo-
n picture . . . recommended to every
ovie-goer." The Legion gave it an
-1" rating with a "special accolade
commending the picture."

Washington *Post* reviewer Richard L.
e called the film "splendidly-acted . . .
amatically-engrossing." He said it
ught in "faithful, stirring detail" the
ttle between communism and Chris-
nity.

uth African bishop resigns

Strongest opposition to the extreme
ial separation (*apartheid*) program in
uth Africa had come from the An-
can church. Conflict between the
glicans and some Dutch Reformed
ups which supported the government
licy led to a conference held last De-
mber under World Council of Churches
spices. Representatives of the eight member churches of the council in South Africa adopted resolutions criticizing the government policies and calling for racial justice.

Anglican Bishop Richard Ambrose Reeves of Johannesburg had fled from South Africa last April to avoid arrest after he had called for an investigation into killing of natives by police during race riots at Sharpeville. When Dr. Reeves returned to his post in September, he was deported. This month Dr. Reeves announced his resignation as bishop of Johannesburg because his flock could not continue indefinitely without him.

Archbishop is critical

Leader of South Africa's Anglicans and bitter opponent of *apartheid* is Archbishop Joost de Blank of Capetown. He issued a strongly worded statement saying it was "with heavy hearts that the bishops of the Province of South Africa have agreed to allow Bishop Reeves to resign. . . . Many will see in Dr. Reeves' resignation a victory for the anti-Christian forces in this country, but Christ's church has been strengthened by his witness. When a man is outlawed for obedience to the Christian gospel as he sees it, it is a sorry day for a people claiming to be devout and God-fearing. The forcible removal of the bishop can be characterized as an act of religious persecution . . . abhorrent to all churchmen."

Before Nationalist Party leaders had a chance to react, the militant archbishop fired another volley. Addressing the conference of British Commonwealth Prime Ministers in London, Dr. de Blank asked them to permit South Africa to remain in the Commonwealth. Its ouster had been proposed since its race policies had caused embarrassment in other parts of the Empire.

Nationalist Party spokesmen sputtered about the archbishop's "conceit" and charged him with being "more interested in politics than religion." Dr. P. J. Van Nierop, majority party leader in the South African parliament, said however that he hoped Dr. de Blank's appeal to the London conference would "carry more weight than his previous anti-South African statements."

Who speaks for the Jews?

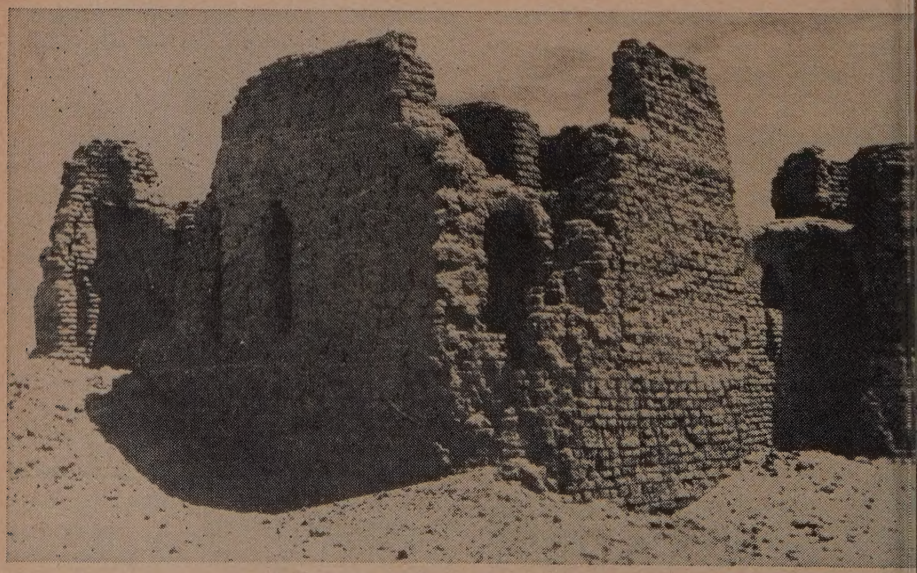
America's 5,500,000 Jews are divided into three groups—orthodox, conservative and reform. Each synagogue or congregation is independent, but most are affiliated with national groups.

A smoldering issue within the Jewish community sparked recently when one of the national groups, the Union of American Hebrew Congregations, set up a Social Action Center in Washington. The center constituted a "pressure bloc which must eventually enter not only into questions bordering on religion but also on political issues," said Alfred Bac rach, president of Emanu-El, Refo Jewish congregation in New York. T American Council for Judaism al chided the Union, charging that it a the Central Conference of Americ Rabbis had engaged in "objectionat actions" and could not be regarded "Reform Judaism's spokesman on soc and political issues."

"No Jew and no organization of Je can speak for Americans of Jewish faith the Council said. "When the prophets Judaism spoke in social terms they spo as individuals to individuals." It add the warning that "organized" soc action could bury the "individual cc science" under "ponderous bureaucracy

Seek to save old relics

Completion of the huge Aswam Da by Egypt in 1970 will form a lake th may inundate some ancient structures the Upper Nile Valley. Among the are the ruins of a Christian church bu



RUINS OF EARLY CHRISTIAN CHURCH IN UPPER EGYPT
A United Nations group is trying to save it

more than 1,500 years ago and some temples dating back to the time of the Pharaohs.

Under direction of the United Nations Educational, Scientific and Cultural Organization (UNESCO) teams of engineers and archaeologists have begun plans to salvage some of the priceless treasures of the old Christian, Jewish and Moslem cultures which might otherwise be destroyed. Division of movable treasures among participating nations will be made according to the amount of their contributions.

Last month Dr. C. Umhau Wolf, pastor of St. Paul's Lutheran Church (ALC) of Toledo and past president of the Toledo Archaeological Society, was named to head a newly formed organization which will film the famous Nubian monuments. The film will be made this summer and will be shown by the U.S. National Committee for the Preservation of Nubian Monuments in a fund-raising drive.

To study movie censorship

Luther Leaguers at St. Luke's Church, Silver Spring, Maryland, did some thinking about the quality of motion pictures. Result was a resolution deploring "increasing immorality" of films that "pass censorship" but "do not help to establish principles of right or wrong in the behavior of people." The youth group also questioned advertising practices of exhibitors' sex and horror films.

The Luther League of America executive committee took the problem in hand, named a five-member group to study if movie censorship is desirable and if it is how to go about it. The committee will report to the next executive group meeting and possibly to the LLA convention at the University of Illinois in August.

Certain that censorship is undesirable were seven major mass communications organizations. National societies of newspaper editors, broadcasters, magazine writers, magazine photographers, authors, book publishers and motion picture exhibitors joined to ask the U.S. Supreme Court to reconsider a recent decision which backed Chicago's film censors. The Court had upheld a Chicago ordinance which granted an exhibition license to a film only after it "has been produced at the office of the commissioner of police for examination."

No more "T" for TALC

The recently formed American Lutheran Church has now had enough "T" and will henceforth abbreviate its name as ALC, Howard Sandum, director of public information, announced this month. Although the formal name of the 2,250,000-member body is "The American Lutheran Church," use of the capitalized article "becomes clumsy in writing and some members dislike the abbreviation TALC," the announcement said.

Emphasis was put on the capital "T" when the church was formed in 1960 to distinguish it from the former American Lutheran Church, which merged with the Evangelical and United Evangelical Lutheran churches to form the present ALC.

And so forth

A new "scientific" edition of the Hebrew Bible is being compiled by scholars at the Hebrew University in Jerusalem. It will be based on the 10th-Century Aleppo Codex and will use new Isaiah texts found in the Dead Sea Scrolls.

Membership in the Protestant Episcopal Church in the U.S. reached a record high of 3,444,265 in 1960, a gain of 2.54 per cent. The church has 9,079 clergy.

WASHINGTON

By ROBERT VAN DEUSEN

PAROCHIAL SCHOOLS AND INTEGRATION

IN THE DISPUTE over whether parochial schools should receive public funds, the principle of separation of church and state is quoted on both sides.

Most Protestant leaders feel that tax funds should be limited to tax-supported schools, and that governmental aid to schools which teach sectarian doctrine would be a violation of the separation of church and state. A growing number of Roman Catholic leaders contend that withholding aid from parochial schools which have to meet public curriculum standards and which relieve the public schools of part of their pupil load, makes a distinction based on religious affiliation and is therefore contrary to the separation of church and state.

THE PROBLEM becomes still more complicated when it becomes tangled with the issue of racial desegregation, as it did recently in Virginia. The chairman of that state's Pupil Placement Board, in a public reversal of his previous position, said that the state tuition grant law is unconstitutional because it denies funds to children attending sectarian schools.

Before this about-face, Virginia had succeeded in keeping the two troublesome questions separate. When the state resorted to a pupil placement system in a desperate effort to avoid extensive racial integration, a provision was included that permitted the payment of tu tion grants to the parents of childre who chose to send them to priva schools. In order to avoid church-sta complications, this was limited to ch dren attending nonsectarian schools.

This solution was welcomed by educ tional leaders, both public and privat It was based on a strong tradition Virginia against state support of churc related schools. Roman Catholic educ tors were reluctant to have parochi schools considered a haven for tho avoiding racial integration.

Change of viewpoint

E. J. OGLESBY, the board chairma who is an ardent segregationist, at fir agreed with this arrangement. His chan of viewpoint was expressed before th U.S. Commission on Civil Rights.

Most schools in early American histo were founded by churches, he point out. He stressed that grants are giv to children rather than to schools, a said that by denying grants to pupils sectarian schools we are "losing an o portunity for public service."

His comments brought sharp criticis from Dr. Robert F. Williams, executi secretary of the Virginia Education A sociation, who called the idea "an entire new and dangerous concept." He sa that to grant scholarships to pupils a tending sectarian schools would "weak the financial fabric of education."

Mixed motives seem to be involved this latest facet of the fight against i tegration of Virginia schools. The ha of the pro-segregationists would strengthened if they could make alliance with Roman Catholic educato But the church leaders will be wary the long-range implications of gover ment aid received under segregation auspices.

"Fill me with joy and gladness; Let the bones which thou hast broken rejoice . . ." (Psalm 51:8)

The Joy of Lent

MARTIN J. HEINECKEN

This is a time of repentance and herefore it should be a time of re-icing. Jesus said: "When you fast, do ot look dismal, like the hypocrites, for ey disfigure their faces that their fast-g may be seen by men . . . But when ou fast, anoint your head and wash our face."

C. S. Lewis calls the book, in which tells of the great change that came to his life when he became a Christian, *rprised By Joy.*

Another, whose name is more asso-ated with melancholy than with joy, rote in his *Journal:* "Properly under-ood, every man who truthfully desires relation to God and to live in his sight s only one task: always to be joyful."

There is, to be sure, a naïve joy re-cted in the happy laughter of childhood nich most of us fortunately never out-ow. But such joy and laughter is as eting as it is uncontrolled. It turns tears when desires are unfulfilled.

There is a different kind of joy—a joy which no man and no change of fortune can take away.

But this joy is possible only on the background of a suffering that is equally intense and equally enduring—until, as we say so glibly in the Catechism, "God takes us from this vale of sorrows to himself in heaven."

When I was younger I used to wonder why my heart ached with pain precisely at the same time that it was bursting with joy. It's so beautiful it hurts, we say—the silent, star-filled, illimitable night sky . . . a clean, white expanse of snow shining and glistening in the sun with the air crisp and challenging . . . the hand of a loved one clasped in our own—a thousand sights and sounds and smells and tastes and touches. Why does our heart ache at the same time it sings?

Now that I am older I do not wonder any longer. It is because, as St. Augustine says, there is a God who has made us for himself and our heart is restless

within us until we rest in him. There is this divine homesickness in us and, therefore, it is impossible for us to find here in this life completely a home.

WHERE IS the human soul without its burden of sorrow—disappointed dreams, missed opportunities, injustices suffered and never requited, love given but not returned, tragic turns of fate that refuse to yield a meaning, lost voices and lost faces. These are sufferings far more acute than physical pain—but even these are not the deepest sufferings.

There is a deeper pain, and this—to put it bluntly—is the Christian's constant suffering under the consciousness of his sin. I am bold to say that if we do not know this suffering we will not know the "merriment bestowed upon the human condition by God's forgiveness of sins."

Think of the giant agony of the world! . . . this million-voiced cry of the ages involving even the brute creation, quivering and bellowing in pain. By what right do we eat when others starve? By what right do we laugh when others cry? By what right do we possess homes and warmth and friendship and music and beauty—so long as many millions of the human family, through no fault of their own, know only homelessness and filth and ugliness and fear?

This is the human family of which we are a part. All these are our brothers, we say. We are to love them as we love ourselves. Is not then the Christian's suffering the innner turmoil of knowing that we *are not* loving—we who cannot—with

BY WHAT RIGHT DO WE LAUGH?

a steady, constant, unflickering flame love even those with whom we share lives most intimately?

BUT NOW, during this Lenten seas we contemplate the life of one who all that—a completely loving person and *he, above all, was the man of s rows.* "Look and see if there be any s row like my sorrow."

And—whatever else we say ab Lent—we say that Jesus made all world's sufferings and sorrows his o With all the amazing capacity man for putting himself into another's pla he did just that—sharing with men their privations and temptations a agonies and—even though he hims

---

Dr. Martin J. Heinecken, professor of systematic theology at Philadelphia Seminary, is author of "Moment before God," "God in the Space Age," and "Beginning and End of the World." He was the 1957 Knubel-Miller Lecturer (theme: "Christ Frees and Unites").

new no sin—he let the full force of all
ie pain and suffering that sin brings
ith it strike him.

AND WE SAY more than this! The suf-
ring of the sinless one—our brother—
as, in a way which we shall surely never
thom, the suffering of God himself—
ie self-humiliation, the self-emptying of
ie lord of all the worlds, stooping down
take upon himself the form of the low-
st of servants, and then drawing into
is own heart all the sufferings of men
nd all the well-deserved punishment of
eir pride and unbelief.

It's not enough that one guiltless man
ould willingly and freely identify him-
lf with all his sinful brothers—even
ough he himself is not sinful—and so
are their burden. *But God himself must*
this—not remaining in aloofness but
ally himself getting down into all the
uck and mire and sordidness and shame
nd betrayal and infamy of the world—
ffering it—letting it pinion him and
old him so that all the stripes men
serve might fall on him.

This is the price of our joy—*this suf-*
ring God.

AND SINCE this is so I must let this
od *be* God and I must recognize that
is *is* the price of my redemption and
en I shall have the joy and the peace
have not deserved.

I can well understand how someone,
contemplation of the needs and suf-
rings of the world will say, "I will never
ugh again," and so set sadly and grimly
the task of righting the world's wrongs.
ut there can be in this a proud self-
ception that is the demonic death of
ve.

Isn't there a humbler way? St. Paul
eaks of possessing wives and homes
d fields and all things, as though not
ssessing them. St. John says: "Do not
love the world, or the things in the world." Is it not possible to hold all these treasures without losing your heart to them in the wrong way?

What a mad scramble this world is for prestige and status and power! And how are we different from others, caught up in spite of ourselves in all this mad scramble! How honestly can we say, "There is great gain in godliness with contentment." "Better is a dinner of herbs where love is than a fatted ox and hatred with it." And what genuine sacrifices are we making really to share with others our abundance?

HOW EASY it is just to ride into heaven at the expense of someone else. During Lent we'll do a little overtime sitting on soft cushions contemplating another's sufferings and then we'll go out and have an extra delicious Lenten meal—so advertised in all the leading papers. And as for the rest, it will be business as usual and the devil take the hindmost.

So in this time of repentance we take stock—each one of us in secret inwardness—with no one giving so much as a fleeting thought to anyone else. How much is phony? How much is pious posing? How much is cheap, cheap grace? How much is soft self-indulgence underneath a crust of pious rationalization?

How much, on the other hand, is genuine and true and humble and grateful acceptance of what God gives, coupled with that kind of inner discipline of which Paul speaks: "I do not box as one beating the air, but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified."

We are not our own. We are bought with a price. Therefore, O Lord, "fill me with joy and gladness; let the bones which thou hast broken rejoice."

Publication of the New English Bible focuses attention on the first Elizabethan Age which established a tradition of Bible translations

No Scripture translation can eve

By John Reumann

Some people in Scotland prefer to call the Queen of England Elizabeth I, rather than Elizabeth II. They'll tell you that the first Elizabeth never ruled over their land. Scotland had its own kings then.

But so far as Bible translations go, many people in the United Kingdom are hoping that the present reign will turn out to be a "new Elizabethan Age." As the New English Bible appears, they hope that this fresh, co-operative venture at putting scripture into language which strikes home (see *The Lutheran*, Jan. 11 and Feb. 15) will prove as fruitful and exciting as some translations did in "Good Queen Bess's day," four hundred years ago.

The reign of Elizabeth I (1558-1603) coincided with the developments that shaped the first "Great Century" of English Bible translations and led to the climax of the King James Bible in 1611. Present-day scholars are speaking of a second "Great Century" of translations now in progress which has led to the publication of the New English Bible.

A number of parallels exist between our century (published since 1881, the English Revised, American Standard Revised, RSV, NEB, and countless other translations) and the first Great Century of Elizabeth I.

Now, as then, English continues change. Now, as then, discoveries Biblical manuscripts and about the Gre and Hebrew languages are being ma Then the printing press was just comi into its own; nowadays, world litera campaigns and inexpensive paperba books make for a revolution in readi opportunities. And just as the Reform tion then was spreading interest in t scriptures, so the present revival of b lical study is focusing attention on the

But there is at least one other i portant parallel. You may wonder, W so many Bible translations? They m have asked this 400 years ago too. Sev major translations appeared under t reigns of Elizabeth (three translation and her father, Henry VIII (four tra lations), and set the stage for appearan of the King James version.

When Henry was crowned in 150 England lagged behind almost eve European nation in the production vernacular scriptures. Wyclif and his f lowers had tried their hand at an Engli Bible in the late 14th century, but was not printed, and the Lollards w spread it were persecuted as heretics.

Because it was so hard to secure pe mission from the bishops to publish t Bible in English, William Caxton, t great London printer, had to be conte to slip sections of the Old and Ne

ɔe the last word

estaments into *The Golden Legend,* a ɔpular book of the day.

In the struggle against the emerging utheran movement, King Henry initially ded with the Pope, but the Reforma- on and its stress on scripture began to ake an impact in England. A diminu- ve Cambridge student, Thomas Bilney, ound peace for his religiously troubled nscience as he studied the Greek New estament and read Luther.

He, and others like him, preached in e streets and open fields, spreading the eformation doctrines and a thirst for e scriptures on which they were based. lney paid the price for his conviction. e was burned at Norwich in 1531.

It was from the same evangelical cir- es at Cambridge that the first, and per- ps greatest, individual translator in this citing century arose, William Tyndale hymes with "enkindle"). He is said to ve known Latin, Greek, Hebrew, Ger- an, French, Spanish, and Italian and d a burning desire to give Englishmen e Bible in their own tongue.

Finding church officials opposed to the ea, he sailed to Hamburg in 1524. Most the work on the English New Testa- ent, which he published in 1525, was ne in Wittenberg, where he could be contact with Luther and other Refor- ation scholars.

Elizabeth I
Great time for scholars

Tyndale's New Testament was printed on the continent. Getting copies back to England was a problem, since Henry VIII and the bishops opposed any book, even a Bible, with the taint of Lutheranism. Merchants helped to smuggle copies in.

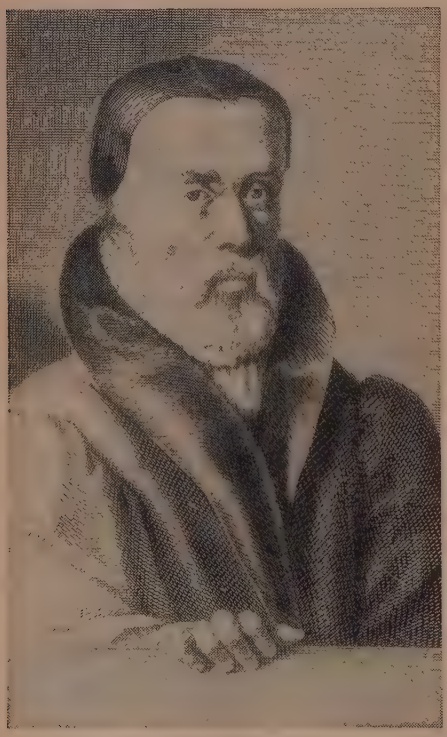
One of them, Augustine Packington, sold a big shipment of New Testaments to the Bishop of London at a high price. The Bishop burned the books, and the merchant turned the money over to Tyndale so that he could pay off his debts and print a larger quantity of Testaments than ever before.

Tyndale knew that he could expect no mercy from the church leaders in England and decided to remain on the continent. He spent his time revising the New Testament translation and rendering parts of the Old Testament into English, mostly at Antwerp, which was a "free city" surrounded by domains of the Holy Roman Empire of Charles V (not unlike

West Berlin today). But in 1535 he was kidnapped from Antwerp, condemned as a heretic, and put to death near Brussels the next year.

MEANWHILE ANOTHER translator had appeared, Miles Coverdale. An Augustinian friar who embraced the Reformation and later spent some time as a Lutheran pastor in Germany under the name "Michael Angelus," Coverdale produced the first complete Bible to be printed in English.

Published in 1535 on the continent, it was allowed to circulate in England. Henry had meanwhile broken with Rome. Anne Boleyn, his queen at the time (Henry had her executed in 1536) and mother of Elizabeth, encouraged the Coverdale Bible.



WILLIAM TYNDALE
The price of conviction

The translation drew heavily on Ty dale's work, amplified on the basis some Latin and German Bibles. Cov dale had not Tyndale's knowledge Hebrew and Greek, but for the first ti the rest of the Old Testament, so three-fourths of it, was printed English.

In 1537 Henry licensed a second e tion of the Coverdale Bible and appro another one, the "Matthew's Bible." T latter work combined Tyndale's trans tions, some of which he had not be able to get into print before his exec tion and other Old Testament sectio borrowed from Coverdale (who h taken so much from Tyndale), plus few touches by the editor, John Roge Ironically this third major Bible of t period was mostly the product of Ty dale, put to death as a heretic only have his work licensed by the king year later.

The final Bible under Henry was t Great Bible of 1539, compiled by Cov dale, again resting on the prior work Tyndale and the Bibles of 1535 a 1537. It was *authorized* by the ki the first (and only) such royal authori tion for a Bible in English history.

Four translations in a fifteen-year p riod seem like a lot, three in five yea Actually there were many more. Editio of Tyndale were pirated and rework by George Joye, a former collaborat Richard Taverner put out a private tra lation in 1539; and in 1540-41 Coverd revised the Great Bible.

ALL THESE translations had their u and downs in the following years. Un Edward VI (1547-53), Henry's son Jane Seymour, Protestantism was enco aged. The Great Bible was ordered up in all churches for people to read But under Queen Mary (1553-155

HAMPTON COURT CONFERENCE OF 1604
*Anglicans and Puritans planned new "authorized" Bible version**

daughter of Henry by Catherine of ragon, a Roman Catholic reaction set . Some Bibles were confiscated, and 217 rsons, including John Rogers, were put death for Reformation views.

Accordingly when Elizabeth came to e throne, people wondered which way e pendulum would swing. Would the ork begun in Henry's reign go on, or ould the reactionary wave continue?

The daughter of Anne Boleyn was mewhat Protestant in outlook—inter- ted in scholarship and the scriptures. izabeth never commissioned a Bible anslation, but the religious settlement r reign produced paved the way of free rculation of the scriptures. Evidence at the Great Century of English trans- ions would move on came just as she as beginning her reign. It came from e continent.

UNDER MARY many Protestants had d first to Frankfurt and later to Geneva. Here one of them, William Whittingham, in 1557 brought out a revision of the "Matthew's Bible" New Testament. (Again, an earlier translation became the stepping-stone to later developments.)

Whittingham and his associates then went on to produce their own translation of the entire Bible. The result was called the Geneva Bible, printed in 1560. It bore not only the stamp of Calvinist theology but also the marks of real scholarship, for its translators worked from the original languages.

Until now many parts of the Old Testament (those done by Coverdale where he didn't have Tyndale's work to use) had been rendered from Latin, not the original Hebrew. The Geneva Bible proved im-

* *Scene from American Bible Society film on "How the Bible came to us" dealing with origins of 350-year-old King James Version.*

mensely popular in England and the American Colonies.

Church of England leaders now realized that a better Bible than the cumbersome 1539 version was needed to counter the appeal of this Calvinist translation. Archbishop Matthew Parker, who at Cambridge had been influenced by Thomas Bilney, drew up careful plans for a revision of Coverdale's great work.

Though he instructed the revisers well on what to do, he was able to exercise little discipline over them. The resulting Bible of 1568 was of uneven value. This Bishops' Bible—so-called because all the participants were (or later became) bishops—did however replace the Great Bible when it was authorized in 1571 by the Church of England convocation for public use in Anglican parishes.

This position made it the starting-point for the revision in King James' day known as the "Authorized Bible" of 1611.

FINAL MAJOR translation effort under Elizabeth came from Roman Catholics who had fled to Flanders and France when they found that the pendulum under Elizabeth was swinging away from Rome. Their New Testament was published at Rheims in 1582; for financial reasons the Old Testament was delayed till 1609-10, printed at Douai, whence the name "Douai Version" comes. The work was from the Latin, not original languages, and abounds in Latin-sounding words like "colinquination" and "correption."

Thus after over eighty years of work and seven translations, the stage was now set for the King James Bible on which work began in 1604. Its background and birth is a story in itself, but as the climax of an exciting century of work, this Bible incorporated features and phrases from all its predecessors.

Tyndale's pioneering genius contr
uted most of all. Coverdale's felicity
phrase played a part. The Matthe
and Great Bibles conserved even m
of Tyndale and Coverdale than wo
have been otherwise the case. T
Geneva version set the standard
scholarship and popularity.

A working basis was provided in t
Bishops' Bible, and from the Rheir
New Testament came Latin words o
which our tongues still trip. Each w
a stepping-stone to a better Bible.

NO ONE CAN TELL just where we sta
in our Great Century of translating.
its start in 1880, the King James Versi
dominated men's minds much as the La
Vulgate had when the first Great C
tury of translating began; familiar
dences, obscure phrases, and text corru
tions blinded readers to meanings.

Whether the RSV or NEB (or a f
ther revision) will be the eventual s
cessor to the 1611 English Bible, we
not yet know. In 1611 or even 16
people didn't know the outcome eith
for Geneva and King James were engag
in a close popularity contest.

The RSV is heir not only to the fi
Great Century of work but also to
years of devoted efforts since 1880. T
NEB represents a departure from t
tradition of "authorized version la
guage," yet it shares a spirit of creativ
with many efforts from the time of Her
VIII or Elizabeth I.

Perhaps history should teach us t
200 or 50 years from now, each v
need revamping. No translation is e
the "last word." There is always fr
need to put God's ultimate word i
living language.

Next week we'll publish excerpts from the New English Bible together with Dr. Reumann's review

There are still shepherds in the field . . .

. . . and some of them live in America

y Joe Kraus

Most people know each other in eppner, Oregon. The community, in e central part of the state, has a popu- tion of about 1,700. But only a few dtimers will tell you that they ever ught sight of Aaron Smith even though aron Smith has been around for a long ne.

One reason is that Smith doesn't come to Heppner too often. He'll get to town every three or four months to pick up supplies and mail. The rest of the time he lives in the wilderness. Aaron Smith belongs to a vanishing breed of man. He's a shepherd.

I met him ten miles off the main highway one winter morning. The sun was just peeking over the horizon. The snow had not yet fallen on the tree-lined valley tucked away between the rolling foot-

hills, and he was quite alone in the silence of a landscape empty of men.

I thought of the hundreds of songs and poems we used to hear in Bible school about the Shepherd of all times and his defenseless flock as I looked over the country clothed in late fall colors. And I remembered the time when a teacher had asked how many of us children had ever seen a real shepherd and not one hand went up.

Because shepherds, so I had reasoned later, had really died out in the 20th-century mass-producing America and if church symbolism needed updating, the symbol of the shepherd was one of the first that had to be replaced. Shepherds no longer belonged to the space age.

BUT HERE was Aaron Smith ("They call me Smitty, and there isn't much I can do about it"), in heavy clothes, with a thick beard and a tan cap, and he *was* a shepherd, and long forgotten symbols took on new meaning.

"Too many people want an easy life," he said tightening the cinch on an old lazy-looking horse. "They want electric light and television. And they can't live without an automobile in the garage and places to go at night." He shook his head and said, "I'm 49 and I haven't many things to call my own but I'm thankful for a lot of things others don't have."

His winter home was not his regular sheep wagon with the canvas roof but a small trailer set about 100 yards off a narrow dirt road. Inside it was neat and compact with wood stove, bed, table and cupboards. A clothesline hung from one end to the other supporting newly washed clothes, and on the door was a metal picture of the American flag.

He could look out from his mobile home each morning and see a bubbling stream gurgling over scattered rocks nea his window. To his right a grove of f trees was swaying in the morning win Beyond were the hills.

A LOT OF PEOPLE in this region sa sheepherding is a lonely life but Smitt says it's healthy and adventurous. Fo company he has 1,500 sheep, a hors and three dogs.

"I talk to my dogs just as I would t a human," he said while grouping th trio together in a good-morning hug.

Responding, they jumped all over hi as he talked. Two of them were wor dogs, the other a little black-and-whit pup called Smokey. He was just ov here learning the trade.

Smitty pointed to the adjoining hil side and said, "The sheep are somewhe

AARON SMITH AND STUBBY
Thinking things out

over that rise. I was just on my way. Come on, we can walk together."

We went for some time in silence. Smitty, leading his horse, looked old with his beard and heavy clothing. My thoughts went again back to childhood and to the Sunday school teacher who told stories of shepherds who roamed mountain sides keeping watch over their flock. Smitty was calm and humble like shepherds in the Holy Land must have been 2,000 years ago.

The hilltop was dotted with rocks. We paused for a moment and looked back in silence at the valley with its green stand of trees. Then we walked on, and as far as the eye could see were rolling hills, barren but beautiful.

SUDDENLY THERE WAS the sound of a bell near by, and then we saw them. The sheep were stretched out over the mountain side.

Smitty called his oldest dog, Stubby, to his side, pointed to the sheeps' right flank and sent the dog on his mission. In a half run Stubby curled around the flock.

Suddenly surprised sheep were running out from hidden places, rocks, gulches and dips in the terrain. It was as if the dog could read their minds. In each turn he seemed to outsmart them.

While Stubby, a registered Australian shepherd, was busy on the far side, Smitty worked from our side, keeping the sheep together without bunching them up.

He then led me to a group of rocks resting on the hillside where he could easily watch over his flock.

"A man has to know just as much as his dog in order to train him," he said.

He pointed to one of the other dogs nearby who was excitedly trying to locate a flea camped somewhere between his head and hind feet. Smitty continued talking in his slow, unhurried way.

"Sometimes the younger dogs will be just like young kids. Get one out here in the wilderness for the first time and he'd be drooling with excitement, scooting all over the place to explore every inch of these hills. Come next year though, I expect him to be just about as good with the sheep as Stubby is now."

HE SETTLED BACK on the hard rock looking very comfortable and satisfied with the world. He then told of himself. It was a simple life with simple routines. It consisted of rolling up of bed at daybreak, whipping up some pancakes for breakfast and then going off to watch over his flock, coming back only for lunch.

Near sunset the flock would head back near camp and be bedded down for the night. He would then have time for an evening meal which comes from a can. A small portable radio helps him keep abreast of world affairs, and "I like to listen to string music." He would then sit down and read from the Bible, or from a newspaper when he can get it, or from a magazine.

His boss, George Rugg, who supplies three or four herders with sheep to take care of, also furnishes the food and necessities and brings him his mail and reading material.

HIS LIFE as a shepherd is a simple one but it is necessary. The sheep are helpless, and the shepherd watching over them is all that stands between them and disaster.

Smith has in his trailer penicillin and injection needles and big sulfur pills for his sheep. His rifle insures against the few fierce predators, coyotes and bob cats. This was the second half of the 20th century, and the country was the

United States in all its technological emancipation, but the shepherd was still the symbol of safety and protection for the helpless.

THE SHEEP were quiet now as the sun had blotted out the morning frost. Tex, the old horse which Smith said was too lazy to walk back to camp, stood like a statue on the hilltop. At our feet were the dogs, restful, the wind playing in their shaggy coats. All was peace. There was not a sign of human habitations as far as the eye could roam.

Smith bent down, picked up the little black-and-white pup who had just awakened and put him in his lap.

"This sheepherding business is dying out," he said petting the pup. "I guess it's because most people hate loneliness But being out here brings a man closer to God."

From his coat pocket he pulled a small Bible which looked as if it had given many years of service.

"I carry this with me everywhere I go," he said. "I may watch the flock and pull it out and read a few verses. And suddenly I'm not lonely anymore."

He believes that in time of need, when things look black, God will help as surely as sheep will graze on orchard grass. Although he cannot often attend church he was close to God in a quiet, unobtrusive sort of way.

"Scriptures have never seemed too hard for me to understand," he said. "When something comes up—problems we all have—I try to sit down on one of these hillsides and think things out."

HE ONCE AGAIN looked out over his sheep, and I glanced at my watch. It was time to get back to civilization. Smith needed no watch. He was as unhurried as the seasons. I suddenly envied him, his loneliness and all. I realized how lucky he was.

Then we shook hands and walked together down the hillside to the little road below. He asked me to come back when the desert wildflowers would bloom and the region once again would turn green with the warmth of summer.

As I left I looked back and saw him standing there on the roadside. He turned then to go back to his sheep, and I knew I would return.

LUTHER ONCE SAID, "While I drink my little glass of Wittenberg beer the gospel runs its course." That is truly the finest and most comforting thing I have ever heard said about beer.

The conversion of a man is not something that can be "produced." The new life comes into being only by letting God work. Therefore, Luther can cheerfully and trustfully step down from the pulpit; he doesn't need to go on incessantly crying, shouting, and roaring around the country. He can quietly drink his little glass of Wittenberg beer and trust in God. The Lord "gives to his beloved in sleep."

In most cases today we do not sin by being undutiful and doing too little work. On the contrary, we ought to ask ourselves whether we are still capable of being idle in God's name. Take my word for it, you can really serve and worship God simply by lying flat on your back for once and getting away from this everlasting pushing and producing.

—HELMUT THIELICKE in *The Waiting Father* (Harper)

FIVE MAKE A FAMILY

Bad Days, Good Days

LAST WEEK our Pete disgraced his family. He skipped confirmation class. Not because he had an excuse, but just because he had something he would rather do. He attended a basketball game instead of confirmation class and lied about it.

Pete sent a message to Pastor Hanson, who conducts the confirmation class, saying he was ill and couldn't make it. But Annaliese Hanson is in the same class, and, though she is Pete's good friend, she couldn't keep from hinting to others in the class that "she knew where Pete Melton was." Of course the truth seeped back to her father, Pastor Hanson.

Pete lied to us too. He reminded me that he'd be at confirmation class in case I wondered why he was late in coming home. And then he skipped off to the basketball game.

PETE'S SO YOUNG and still naïve in some ways. He still doesn't realize that "the truth will out." Dan drove home from work and happened to pass the school where the basketball game was being held and accidentally saw Pete at the entrance. Poor Pete! We really banged up on him that evening.

"Did you give any excuse to Pastor Hanson for not attending class?" Dan asked.

Pete squirmed like a six-year-old. "I telephoned and said I was sick and couldn't make it this week."

"Pete!" I exclaimed. "To miss confirmation class is one thing. You might have to skip it for good reason sometime. But lying . . . ! I can't believe you'd do that."

"Aw . . . Mom . . . I wanted to see that game. It was important."

"Probably several boys in your class wanted to see it, too," Dan reminded him. "But they turned up at church, didn't they?"

PETE ADMITTED this and looked ashamed. "But none of them are as interested in basketball as I am. And they're not very sharp players. I just *had* to go."

"Maybe. But what we're getting at is . . . you didn't have to lie."

"I'm sorry, Dad. Really. I was sorry as soon as I'd phoned the pastor. But I couldn't eat my words. So I went to the game."

We let Pete off. What's the use of drawing out a situation? Sometimes it's better for children to admit their failures to their own conscience and squirm alone, rather than squirm before their parents.

But you know how it is. One week everything goes wrong for a child and you think he'll never grow up to be a decent citizen. The next week all is reversed. That's what happened with Pete.

A few weeks before, Mrs. Lasker, Pete's homeroom adviser at the junior high school, had asked me to come to school to talk with her about Pete. I went—sure that she wanted to criticize Pete for some wrong-doing or tell me he wasn't keeping up with his studies.

Instead, Mrs. Lasker had asked if Dan

and I would give permission for Pete to be the school representative at an all-day United Nations program and exhibit at the state capital. This was a special meeting for students and each representative would report back to his school. Mrs. Lasker's proposal had pleased me so much. And Pete was wildly enthusiastic over the idea.

THE DAY CAME when the chartered bus took the students to the meeting. Pete came home about eleven that night. All keyed up. Talked nonstop for fifteen minutes. Wanted us all to pile into the car and drive to New York City to visit the United Nations on our summer vacation. Sat down at once to write up his notes.

Dan put his hand on the notebook. "Pete . . . know what time it is? Off to bed. Tomorrow's Saturday and you can spend the day working on those notes if you wish."

"When do you have to give your report at school?" I asked. I put out his pajamas and turned down the bed covers and steered him toward the bathroom. He was so tired he would have fallen asleep at the desk if left alone.

"About ten days from now. We have an assembly program. Just think! Everyone's going to hear my report."

"We're proud you were chosen, Pete," I said.

"Do you suppose I'll be scared? I've never talked before the whole junior high. I have to use a mike."

"You won't be scared if you're still as enthusiastic as you are now."

"Oh . . . I will be. It was fun. Did I show you the folder of stuff I collected from the exhibits? All free." Pete stepped aside and turned back to his room.

"Not tonight. Keep going. I'll hang your pajamas on the bathroom doorknob. Good night, Son." I patted him and pushed him in. I don't dare to kiss him goodnight anymore. He hates it.

"DID I TELL you we had lunch at the big high school and dinner at a hotel across from the capitol building?"

"Tell me tomorrow," I said and shut the door on him. "I'll listen to everything while you help me do the breakfast dishes."

"One day we are disturbed by his actions," Dan said as we went to bed. "And the next day we are pleased and proud."

"Life is never dull," I said. "Not with three children in the house."

When confirmation class came this week, Pete reminded me in the morning. "I'll be late today. Remember? Confirmation class."

I nodded. Pete poked me lightly in the ribs. "I'm really going this time. Not slipping off to a basketball game."

"And if you don't go to class, don't lie to me or to Pastor Hanson," I said. Pete departed hastily, wanting to forget that episode.

THAT EVENING at dinner he said thoughtfully, "Pastor Hanson never carries a grudge, does he?"

"Probably not," Dan said. "Why?"

"He never spoke to me about going to the basketball game. But he asked me if I'd like to give a five-minute talk on my United Nations trip to the confirmation class before we started the lesson for the day."

"That's called heaping coals of fire on your enemy's head," Karen said, pertly. "Something you ought to learn to do."

"Now, now . . ." Dan spoke mildly, sensing the beginning of an argument. He changed the subject. "What's this I hear about Pete taking us all to New York to visit the United Nations this summer . . . ?"

LOCATING THE FONT

ALTHOUGH almost all Christians observe baptism, it would seem that it is often regarded rather lightly. Considering that it is one of the two sacraments of evangelical Christianity, and the great entrance rite into the fellowship of the church, isn't it strange that the *Service Book and Hymnal* provides only four hymns for "Holy Baptism" (258 through 261), but 20 for "Holy Communion"?

There may be good reasons for the difference in number of hymns in these two sections, but one can't help wondering why many people look upon baptism as an "extra" which the church provides upon occasion. It is common practice in many parishes for the baptismal sacrament to be administered at times apart from the regular services of the congregation.

A lot of pastors conduct baptisms in almost empty churches before a handful of parents and sponsors. And this is the act of initiation which makes one a Christian!

THIS STATE of affairs becomes evident when one looks about our churches to find the baptismal font. The church furnishing which functionally and symbolically attests to man's rebirth in the Spirit often appears to be no more than an afterthought. Some churches even use the font as a vase for flowers or a stand for the Advent wreath!

It wasn't always so. Long before there were church buildings, when people had to worship secretly in the catacombs and private houses, baptism was often practiced in the open. Usually it was desired that a stream of running water be used, although a pond was satisfactory. One still sees photographs of some sects following this custom today.

Later, as churches were built, a separate room or building was added near the front door. In a recessed tank or pool built into the floor, the candidate stood while the water (often flowing from a nearby spring) was poured over him.

If one goes to the ancient Church of St. Paul's Outside the Walls, he will see a room with a portion of the floor depressed so as to form what looks like a midget-sized swimming pool. Steps lead down to the water and here the candidates for baptism were brought on Easter Eve to be conducted through the rite of ceremonial washing which made them members of the church.

THE GROWING PRACTICE of infant baptism and the spread of the church to northern climates where it was impractical to follow the earlier customs of the Mediterranean world, gave rise to the large stone fonts such as we know them today. Most of these fonts, while raised above the floor level, were still large enough to allow an infant to be immersed therein.

Because it was no longer necessary to provide a large pool or basin capable of containing several adults at one time, the size of the baptistery was considerably reduced. In many churches the font was still placed in an alcove or small room off the main entrance to the church. Because of this arrangement, baptisms were conducted at times other than the public services of the church.

At a later time the font was moved into the main room of the church itself, although in many places, notably among Episcopalian churches, the font was still situated at a place near the entrance to the building. This location hindered the practice of conducting baptisms during public worship.

AT ABOUT the turn of the century in America, it was suggested that the font in Lutheran churches be placed in the front of the church. In the *Memoirs of the Lutheran Liturgical Association* (Pittsburgh, 1906), Professor Elmer F. Krauss writes:

"The placing of the font at the west end of the church, on the north side, is not practical in most of our churches; and no amount of emphasis laid upon the historic and symbolic significance of this place will ever make it general. There is only one other proper place left, and that is, at, or within, the chancel. The center of the church, immediately in front of the chancel steps, suggests itself as the best and most significant place for the font . . ."

A later writer, Paul Z. Strodach, said that the only thing to be said in favor of this location was the *doctrinal* emphasis. Otherwise, he said, the font is an obstruction and an almost irresistible temptation to flower committees who all too frequently use it as a sort of glorified flower stand (*A Manual on Worship*, page 87). Strodach favored locating the font on the chancel level just to the left of the aisle.

Modern church builders have wrestled with the problem of both function and symbolism. There is much to be said for the symbolical interpretation which sees baptism as an entrance and therefore locates the font near the main door.

Peter Hammond in *Liturgy and Architecture* (see "Worship Notebook," Jan 4) tells of a church in India, "where th church is approached through a narthe containing a large tank, which stretche across its entire width. All unbaptize persons must remain to the west of th tank until they pass through it at the baptism. Those who are baptized ente the church through doors placed to th east of the narthex, and opening directl into the room for the eucharistic a sembly."

AS A PARISH pastor building a ne church I wanted very much to have large font in the middle of the narthe One church councilman countered wit "But, Pastor, the people will stumbl over it!" "Precisely," I replied, "wha better way for them to remember the baptism?" I didn't convince him or th building committee.

Symbolism is a fine thing but wha about the practical problem? If the fon is at "the rear" of the church how sha the people participate as a new membe joins their company? Again Peter Ham mond: "One of the surest ways of breakl ing down the psychological barriers t lay participation in the liturgy is to ge people out of their pews." Why not Perhaps in addition to communion pro cessions to the altar we might have bap tismal processions to the font.

Efforts are being made to find th most suitable location for the font. On of the most unusual to come to my a tention recently is that in the new S Mark's Church in Charlotte, North Car lina. Pastor John Brokhoff describes th font as "an original creation, the onl one of its kind in the world."

THE FONT is shaped like a dove an made of hand-hammered silver. Sus pended by "invisible wires" directly ove the chancel it is "noiselessly and un

noticeably" lowered and raised before and after a baptism. During the creed it is lowered and while the hymn before the sermon is sung, it is raised. A silver shell, to hold the baptismal water, rests in the bottom of the font, and a baptismal ewer in a nearby "baptismal tabernacle" holds water between baptisms.

Pastor Brokhoff adds that the advantages of this unique type of font are manifold: it is a reminder of the Holy Spirit who is ever present, it descends for the baptism just as the dove did upon Christ, it is located at the entrance to the chancel thereby symbolizing that baptism is the entry to the kingdom of God, and its location permits full view by the congregation of the baptismal rite.

Some may regard this as a mere novelty. Or it may be just the thing to symbolize baptisms more clearly among the people of St. Mark's Church. And this, after all, is what the church wants to do.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Different contacts

QUESTION: For a number of years we lived in a nice suburb. We found the people of a good sort, and we felt that all of the children were suitable playmates for Dan, now eight years old. Nothing ever happened to cause us to feel any different. Now that we have moved into the city, with its many types of people, we have felt it necessary to forbid Dan to play with some of the neighborhood children. How can we make the boy understand why such a restriction is needed?

REPLY: You could take more or less for granted that in the outlying community the homes and children had background and outlooks much like your own. Sometimes, however, too much is assumed under such conditions. Under the new conditions you may down-grade the people and children too much. Unless you are now in a worse-than-average area it is quite possible that you are underrating both adults and children.

Sooner or later children must learn about all kinds of people and ways of dealing with them. If you have over the years held Christian ideals of human association and communicated them to the boy through daily life and conversation, it seems likely that these standards, now largely his own, will serve as guides for Dan. Casual contacts are not likely to break down attitudes and practices which have become established. So much depends on what you have already done and the tact with which you handle the situation now.

Experience with a variety of backgrounds has decided value. It is probable that Dan, secure in his home relationships and possessing wholesome attitudes about ways of living, will now choose friends on a basis of sound interest. You may assist him by inviting some of the newly found friends into your home, and by cultivating his confidence in a way that does not make him too dependent on you. A reasonable degree of praise for good choices may prove of real assistance.

BOOKS

GOD IN CHRIST

Jesus the Lord. By Karl Heim. Translated by D. H. Van Dallen. Muhlenberg Press. 192 pages. $3.50.

This treatise, part of a series of five volumes on "Christian Faith and Contemporary Thought" by the renowned professor of systematic theology at the University of Tübingen, is not easy to read or criticize, because it is really part two of a systematic study which must be viewed and judged as a whole. It needs to be understood in the light of the earlier volume on *God Transcendant* and should be judged in terms of the concluding volume to come, *Jesus, the World's Perfector.* It is a tightly written work that does not lend itself to paraphrase or simplification.

It abounds in brilliantly interpreted insights of the modern philosophical scene. It subjects man's religious thinking to the most devastating critical analysis. It is fearless in facing the implications of an atomic age. But herein also is its chief inadequacy. It does not begin with the God of Jesus Christ who humbles himself on the cross. It begins with man's philosophical dilemma and then seeks to fit "Jesus the Lord" into this pattern. It thus reveals to contemporary man his utter need for a saviour, but it tailors the saviour's work and person to the demands of modern philosophy. In so doing it denies the real humanity of Jesus and the humility of the God of the cross.

Nevertheless, it attains its announced purpose, "to make clear the either-or with which the Lord Jesus confronts us and which consists in our either having to entrust our whole life to him or passionately to reject him." In the opening section of the book Professor Heim demonstrates that God, as a modern scientifically trained man meets and thinks of him, must be an "unknown," since he is not an object outside of man, but the ground and goal and totality of existence. He is not one pole to which creation is related. He is to be known only if and to what degree and how he chooses to make himself known. Revelation is necessary. Any view of God that comes in another way must say everything or nothing about God.

In the second section on "The Sovereign Authority of Christ" the author seeks to show the absolute need of mankind for divine authority—a leader to which man implicitly and completely entrusts the guidance of life. The basic reason is interpreted in part three, "original sin as the deepest reason we need a leader." Heim's probing descriptions of man's unconscious sinfulness are unanswerable. But his attempt to attribute this to a Satan power and yet avoid a dualism satisfies neither the mind nor the conscience.

The final section on "God's Revelation in Christ" is disappointing, in that while it establishes the "form" of the word of God it leaves the content bare of the gospel. This is cold comfort for spiritual need. It is hoped that volume three will provide a better answer. WILLIAM C. BERKEMEYER

Bethlehem, Pa.

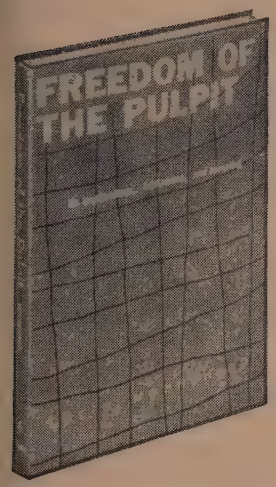
IS FAITH RESPECTABLE?

Difficulties in Christian Belief. By Alasdair C. MacIntyre. Philosophical Library. 126 pages. $3.75.

The reading of this essay is sheer delight; the task is not particularly difficult but it requires some familiarity with basic concepts of epistemology and logic.

One of the great virtues of this book is the disarming frankness with which the author, a British theologian and lecturer in philosophy, raises questions which are asked by every intelligent person, Christian and skeptic alike. How can we reconcile the existence of suffering in this world with the notion of an all-loving, all-powerful Creator? Can we prove or disprove the existence of God? In conceding the inconclusiveness of the so-called traditional arguments for the existence of God the author

Books Every Minister Should Read



Freedom of the Pulpit

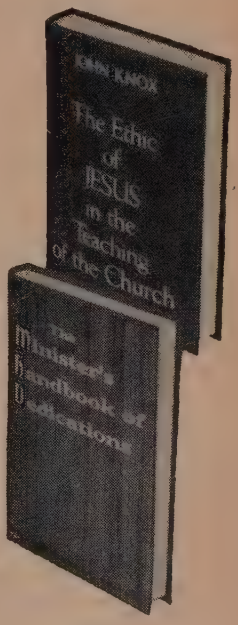
LEE C. MOREHEAD

Freedom of the pulpit, the dangers which threaten it, its limitations, and the reciprocal responsibility of the congregation and minister toward it, are the subjects of this work. A timely and much needed discussion, this book gives a clear, concise picture of freedom of the pulpit—what the minister faces when he speaks his convictions, what he must do to merit this freedom, and what this freedom means in actual practice to both minister and layman. Some of the chapters: *The Necessity of Intellectual Toil; The Catalyst of Courage; The Eloquence of Love.* *$2*

The Ethic of Jesus In the Teaching of the Church

JOHN KNOX

Recognizing the burden of the Christian minister and teacher, whose responsibility it is to explain and apply the Christian ethic, Dr. Knox suggests principles for applying the New Testament ethic in such a way as to enable man to fulfill the demands of God. *$2*



The Minister's Handbook Of Dedications

Edited by WILLIAM H. LEACH

A collection of 55 dedicatory services for special occasions connected with the church. Part One is concerned with the dedication of buildings and sites; Part Two, furnishings and equipment; and Part Three, camps, hospitals, and parsonages. Contains scripture, poetry, and prayers. *$2*

PUBLISHED BY *Abingdon Press*

At Your Lutheran Bookstore

follows in the footsteps of David Hume. He concludes however that the entire climate of opinion has changed. Proof by "rigorous chain of reasoning is essentially . . . at home in the philosophy of the 17th and 18th century metaphysicians, but nowhere else."

The last great attack upon the validity of Christian beliefs has come from the Freudian school of psychology. In a world which is threatening to the individual, man has created the illusion of an all powerful father-figure. "Man makes God, if not in his own image, at least as his needs and desires dictate." To this argument which most modern intellectuals find far more devastating than the old metaphysics of Hume, the author replies: A psychological analysis of man's beliefs can, at most, show the influence which environment has had in creating them. It tells us nothing about the factual reality or unreality of the objects of these beliefs. "If Christian beliefs are explained as infantile over-dependence on a father-figure, unbelief might be interpreted as an immature permanently adolescent rebellion against the father-image."

In the author's opinion logic by itself can neither prove nor disprove the existence of God. If God could be demonstrated by the kind of mathematical reasoning which alone seemed convincing to Descartes and his age, man's status as a free agent would cease. Faith is not logically induced assent but trust in the Word of Christ and his apostles. The logician can only show that it is not inconsistent with total reality as we know it. It is therefore neither the delusion of a madman nor the mass neurosis of which Freud wanted to rid mankind. Acceptance or rejection of Christianity rests upon our ultimate premise which cannot be reduced any further and is thus axiomatic with each individual. CARL J. SCHINDLER

Greensburg, Pa.

BOOKS reviewed in these pages may be ordered from Lutheran Church Supply Store, 2900 Queen Lane, Philadelphia 29, Pa., or from any of the twelve branch stores (see page 47).

JEWISH PRAYER BOOK

The Siddur. Translated by David de So Pool. University Books. 879 pages. $17.50.

Ten years before the Declaration of I dependence there was printed in New Yor the *Siddur*—a traditional Prayer Book the Jews. The book goes back, of cours many centuries before that, and was a co lection of praise and prayer which becam part of the liturgical practice of Rabbinic Judaism.

This handsomely bound and typograph ically pleasing volume contains the Hebre text and an English translation, and reflec the respected scholarship of David de So Pool, rabbi emeritus of the oldest Jewis congregation in America.

A few general observations may be usefu

1) The words are either chanted with jo or whispered in consolation and they reflec the landscape of every country where thos of the "diaspora" have lived.

2) A radiant optimism permeates ever prayer and word of praise, its basis a seren ity through trust rather than peace of mind

3) There is a notable absence of a pre occupation with sin and the state of one soul.

4) In this prayer and hymn book is a expressed reverence for the human bod as a part of God's creation which cannc be in conflict with the soul.

5) The almost complete use of the plura "we" is an illustration of a corporate sens of hope and unity rather than editoria politeness. The hope, naturally Messianic is geared theologically to the future, and th

HOW to think clearly about the issues—a "dialogue" of leaders

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nity is woven into the fabric of a glorious universalism.

6) Evident is the completeness of rubric for the three services every day as well as for Sabbath services and all festival occasions. Added are home prayers and ritual, Torah readings and sayings of the Father.

This prayer book is a witness of a deep spiritual devotion and confidence in the God we worship in common with our Jewish brothers.

ROBERT D. HERSHEY
New York City

SOURCE BOOK FOR ENCOUNTER

Dimensions of Faith. Edited by William Kimmel and Geoffrey Clive. Twayne. 507 pages. $6.95.

Basic writings of some high-voltage theologians of this century, along with two from the 19th century who are still extremely pertinent (Kierkegaard, Dostoevski), comprise this bulky anthology. This collection of typical examples of the thought of first-rate writers should be highly useful for a serious student who is part way on the road to theological sophistication.

Barth, Berdyaev, Bultmann, Cullmann, Kroner, the two Niebuhrs, Rudolph Otto, and Tillich are represented by some of their most typical dicta. They are classified as "prophetic theologians" in that they try to "come to terms with prevailing currents of thought" rather than stand at ease within some "perennial philosophy." Introductions to each excerpt, and to the collection as a whole, are incisive.

Bultmann is exhibited by means of "Christianity and Myth" from *New Testament and Mythology,* Cullman by "Time and the Eternal" from *Christ and Time,* etc.

Newest additions to the popular

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Paul's Pastoral Epistles and the little letter to Philemon, which contains the romantic story of the runaway slave and which is the only private letter of Paul, are brilliantly elucidated. 352 pages.

THE LETTERS OF JAMES AND PETER

Dr. Barclay's masterful handling of the sermon-letter and the two letters ascribed to Peter gives fresh insight and meaning to these rewarding and beloved books. 434 pages.

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THE GOSPEL OF MATTHEW, Vol. 2
THE GOSPEL OF MARK
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THE GOSPEL OF JOHN, Vol. 1
THE GOSPEL OF JOHN, Vol. 2
THE LETTER TO THE HEBREWS
THE ACTS OF THE APOSTLES
THE LETTER TO THE ROMANS
THE LETTERS TO THE CORINTHIANS
THE LETTERS TO THE GALATIANS AND EPHESIANS
THE LETTERS TO THE PHILIPPIANS, COLOSSIANS AND THESSALONIANS

overseas

Communist pressure sharpens

GERMANY: Munster. Feb. 25. — SPRING came to Europe in mid-February . . . temperatures in the high fifties . . . crocuses blooming . . . robins singing . . . perambulators rolling . . . old folks sunning themselves on park benches. Fog in the mornings . . . collisions on the waterways, the highways, the airways . . . life and death in accelerated tempo.

For weeks now the Protestant Church has been headline news in the German press —competing with Lumumba, the UN and the Bonn-Washington financial talks. As the last parenthesis binding separated Germans together, the Evangelical Church in Deutschland (EKID) has been under heavy attack from Soviet Zone authorities. Filling the air with dust, strawmen, and character defamations of leading West German churchmen, the attack has sought to influence the election of a new president and council of the EKID. (It most nearly corresponds to the National Council of Churches in the U.S.A.)

And the attack has succeeded! At least partially. By all rights Bishop Hanns Lilje should have been elected to this highest office in Protestant Germany. But since he was labeled (unjustly) as a "NATO bishop," it was felt necessary to choose someone more acceptable to the East Zone regime. Otherwise he could find himself without access to East Zone church life, and the last bracket binding East and West Zone Christians would have been sprung. So President Kurt Scharf of the East Zone was elected. Bishop Lilje will represent him in the West.

WHAT THE church stands to gain from this compromise is not immediately clear. The question of where to held the coming Kirchentag this year (since Communist authorities canceled their permission for a joint East-West Berlin spot) is still up in the air. Permission can be had for an East Zone Kirchentag (possibly in Leipzig) but will the East regime grant Westerners freedo of access, as well as freedom of gosp proclamation (which means freedom fro political pressures)?

Or will it wait until plans are far a vanced, then suddenly cancel the whol affair? A poor second choice would West Berlin as long as residents of the Ea Zone are forcibly hindered from attendi it. The church keep out of politics? In Ge many, whether it will or not, the church up to its neck in politics.

One small sop was thrown to the churc by Red authorities: Student Pastor Schmut ler of Leipzig was released from Torga prison the other day after serving fo years of a five-year sentence—in solita confinement. Pastor Schmutzler, now 4 had too great a student following at t University of Leipzig and knew his Mar ism-Leninism so well that he was a co stant embarrassment to the official hierarch with his refutations of the party line. U able to silence him in any other way, the used the last argument of fanatics—forc

East Zone Germany knows many suc present-day martyrs. Hardly a day goes t that desperate families, tired of atheist indoctrination of their children and attemp ing escape into West Berlin, aren't caug at the border and hauled back under gu point—in broad daylight. The anguish families cut in half—the father and o child over the border into free Berlin, t mother and other child seized before the can get across—are almost daily occu rences.

People already over the border have bee forced back under threat of shooting, the appeals for help impossible to respond t to be sentenced to as high as thirty yea imprisonment for the crime of "flight fro the Republic." Some make it. Last ye over 90,000 young people succeeded, amo them 1,000 doctors and 2,000 schoolteac ers. Prisons are full of those who faile

East Germany is in reality a gigant concentration camp. New observation to ers rise along the 500-mile border with We Germany in addition to the 550 alread

standing. A second plowed "security strip" runs the length of the common border, up hill and down dale, complete with concrete posts strung with barbed wire made in West Germany! A newly installed telephone system for quick report of escape attempts supplements the teams of guards with police dogs who patrol this line day and night.

Inside East Germany things aren't going well. Weeds grow on formerly neat farms now collectivized, their former owners fled west. There is a very real food shortage. Milk production is down two-thirds and meat so scarce that workers are grumbling over the amount of sawdust found in their wurst. Hints that the workers are next on the list for collectivization had to be officially denied out of fear that technicians necessary to keep the country running would flee west where they know they are in great demand and would be much better paid and fed.

Even an amnesty for political prisoners has been declared—with a gesture of generosity—in order to keep the factories running. Recreation in these prison camps consists of a propaganda film one hour a month —the same one hour in which church services are permitted.

The one man most responsible for the mad-house character of East Germany is a man with the hands and the beard of a poet —*Der Spitzbart,* Walter Ulbricht, party head and chief of state. In his fanaticism he out-soviets the Russians, and his brand of communism has many more affinities with that of the Chinese than the Russians. Without the presence of strategically based Soviet tank corps his regime wouldn't last five minutes.

This quiet-talking, dedicated Communist and atheist has a new technique for splitting Christians from their church leadership. From now on Christianity (of a progressive sort) will find its protector and patron in the atheist Walter Ulbricht, while a tamed East Zone Church, cut off from all contacts with western churches, will eat out of his hand.

In a friendly talk with a delegation of pro-Communist East Zone theologians (there are such) Ulbricht confided,

"A Christian who takes his humanistic and social ideals seriously, who keeps his head clear of prejudices and from the ballast of a dead past, won't really know what else to do than to unite with socialism. At least, you'll concede that a convinced Christian must agree with our ten basic theses of socialistic morality and can live by them without coming into conflict with his faith."

Here, in a subtle way, a two-pronged attack is launched: one, mild and reasonable, against the Christian religion, which only needs to clear its head of primitive prejudices in order to see that it has always been a preliminary form of communism; the other, more brutal, against the organized church and its leadership as the enemy of progressive social thought, of world peace and of the simple Christian.

In case this horizontal splitting doesn't work, Ulbricht always has recourse to the more violent splitting off of the East Zone Church from all relations with the West. "I want to make it clear," he goes on, "that thereby our relation to the church in our German Democratic Republic is in no way prejudiced. We've always declared our readiness to meet the church more than half way, whereby, of course, there must be guarantees that no NATO politicians in sheep's clothing are to be welcomed into the DDR."

Discouraging in this connection is the fact that there are confused theological and pastoral leaders in the East ready to buy this line of "peaceful coexistence" as something inevitable and necessary and the best bargain the church can hope for in an admittedly bad situation.

We in the West have no vantage point from which to judge our confused and bewildered brethren in the East.

There is one thing we can do—engage in serious, congregational prayer as members of the same beleagured Body, in solidarity with our fellow Christians and against satanic attempts to destroy the unity of the church. —RICHARD I. KNUDSEN

Theology for Laymen

Hamma Husbands Babysit While Wives Attend Classes

SPRINGFIELD, OHIO—Some married seminarians from Wittenberg University's Hamma Divinity School are babysitting on Tuesday evenings while their wives attend classes at the seminary.

And another group of individuals—instructors from the university—are sitting as "students" in the classroom, listening to lectures instead of giving them.

Hamma's new School of Theology for Laymen is responsible for both of these reversals in the normal flow of human events.

Three courses are currently being offered on campus through the school. "Theology for Laymen" (taught by Dr. John Rilling, associate professor of practical theology), and "Bible for Laymen" (taught by Dr. E. E. Flack, professor of exegetical theology) are offered on Tuesday evenings.

A more specialized course is being offered for members of the Wittenberg faculty and administrative staff. It is called "Basic Theology and Contemporary Thought" and is taught by Dr. T. A. Kantonen, professor of systematic theology.

FORTY-THREE WIVES of Hamma students are among the 104 residents of the Springfield area who are presently taking the theology classes.

"These classes present an unusual opportunity for Hamma wives to obtain knowledge that will be of basic interest to them as future parsonage wives," said Pastor Donald Stoughton, co-ordinator of lay training for the seminary.

"Undoubtedly these wives will be called upon to answer basic questions relating to the relationships of faith and life, and possibly to simple matters of Biblical interpretation. The two courses should be very helpful to them in these respects."

Wives register for lay theology course

General purposes of the two courses are to acquaint laymen with theology and its vital relationship to the church, and to provide them with a knowledge of how to interpret the Bible, as well as to use it as a reference and resource aid.

TWO BIOLOGISTS, a theologian, a professor of English, a professor of economics, a director of dramatics, a physical education instructor, the university's chief accountant, a psychologist, and a mathematician are enrolled in the course being offered for Wittenberg faculty members.

This course, which meets each Monday afternoon for 15 weeks, is using as texts "The Gospel and Modern Thought" by Alan Richardson, and "Dogmatics in Outline" by Karl Barth.

No academic credit is given for completion of the School of Theology courses, but certificates will be awarded to individuals who complete them.

The classes are part of Hamma's new experimental program designed to improve churchmanship and to increase the number of staff members and pastors available for

parishes of the United Lutheran Church in America. Other phases of the program, which remain to be implemented, include:

1) Training of individuals for church-related careers in parish service through four-year college programs; 2) training of businessmen, musicians, and teachers for church careers through an additional year of graduate work; 3) training of lay leaders for pulpit supply through a three-month program, and 4) preparation of retired, non-ordained men for a full-time parish service through a six-months' program. The experimental venture is being sponsored this year by a $20,000 grant from the Synod of Ohio.

WARTBURG

Synod's Treasury Report Shows Benevolence Record

By ARNOLD H. KAITSCHUK

CHICAGO—Congregations of the Wartburg Synod contributed a total of $271,210.92 for benevolences in 1960, the unaudited treasurer's report shows.

Dr. R. R. Belter, acting treasurer since the death of Dr. R. L. Boulton, reported that $200,268 of this was for ULCA apportionment, $21,738 for Lutheran World Action; $31,769 for the United for Christ's Tomorrow (Carthage-Maywood drive), and $17,434 for specials.

In addition, nine congregations gave $14,108 in interest on or repayment of loans to the Wartburg Revolving Loan Fund.

Six congregations reached or exceeded 100 per cent of apportionment, and 16 filled or went over their LWA quotas. Four new congregations organized recently gave substantial sums, though not assigned quotas.

FAITH CHURCH, Joliet, Ill., is conducting a self-study project in preparation for a Spiritual Life Mission. Forty members of the congregation are engaged in the program under direction of Pastor J. J. Lippoldt.

In its first year as a self-supporting congregation, Faith Church was $7,000 ahead of scheduled payments on the building debt. The church was organized in 1953.

PEACE CHURCH, Chester, Ill., has renovated the church interior at a cost of $1,000. The Rev. A. B. Swasko, synod vice president, spoke at the rededication service. The pastor is the Rev. O. M. Meyer.

SEVEN PASTORS of the synod attended the short course for rural pastors at the University of Illinois, Jan. 30-Feb. 1.

SEVERAL CONGREGATIONS have called seminary seniors, subject to their graduation and ordination this spring. From Chicago Seminary, Lee Engel will go to Immanuel Church, Lena, Ill., and Thomas Wedward will be assistant pastor of Unity Church, Milwaukee, Wis.

Lowell Buss, at Northwestern, will go to St. John's Church, Bluff Springs, Ill., and

Wittenberg Choir Selected For Radio Protestant Hour

SPRINGFIELD, OHIO—For the sixth straight year Wittenberg University's 75-voice choir has been selected to provide the music for the United Lutheran Series of the Protestant Hour radio program.

Dr. L. David Miller, director of the Wittenberg School of Music and the choir's conductor, announced the choir will sing for ten Protestant Hour programs Dec. 3, 1961, through Feb. 4, 1962.

The program is carried worldwide through the facilities of 400 American stations and 70 Armed Forces Radio network stations.

Sermons Heard Twice

RADIO BROADCAST of Sunday services at Emmanuel Church, Racine, Wis., has brought excellent response, reports Pastor E. W. Belter. New contacts have been made with many unchurched people.

"It's surprising," Pastor Belter added, "how many members attend the first service, then go home to hear the sermon again over radio. They claim they receive more from the repeated hearing of the gospel."

WARTBURG . . .

Raymond Serocka, at Hamma Divinity School, has been called as assistant pastor by Emmanuel Church, Racine, Wis.

DR. R. R. BELTER, synod president, was installed Feb. 5 as pastor of Unity Church, Milwaukee. His son, the Rev. E. W. Belter, performed the act of installation. Assisting in the service were Pastors Adolph Kappes, Darwin Dovemuehle and John Goeken.

MINNESOTA

Church Sees Moral Issue In Rising Road Slaughter

MINNEAPOLIS — The 800 Minnesota congregations of The American Lutheran Church have been urged to discuss the moral and spiritual issues raised by the rising highway death rate.

The appeal came jointly from the commissions on research and social action of TALC's three districts in Minnesota.

The Rev. Theodore L. Kurtz, South St. Paul, joint commission chairman, said the statement submitted to the congregations for their consideration urges pastors and members to "work for a public opinion which supports sound programs of engineering, education and enforcement."

It also urges them to practice driving discipline and to ride as passengers only with drivers who discipline themselves.

"The Christ we preach expects his followers to lead disciplined, controlled, responsible lives, governing themselves by the effects of their actions upon others," the statement declares.

"Rash, impetuous, thoughtless and irresponsible behavior are alien to the Christian spirit."

Art Exhibit for Students

MINNEAPOLIS — Lutheran Brotherhood, fraternal life insurance society, will hold its third annual Lutheran student art exhibition here during May.

Augustana Mission Board Elects Burke as Director

R. C. BURKE

MINNEAPOLIS — The Rev. Rudolph C. Burke, 53, has been named executive director of the Board of World Missions of the Augustana Lutheran Church. Associate director since 1956, he succeeds Dr. Melvin A. Hammarberg, who became pastor of Gloria Dei Lutheran Church, St. Paul, on March 1.

Pastor Burke was elected by the board at a recent meeting here. Prior to joining the board's staff ten years ago, he served congregations in Minnesota and California.

Magazine Evangelism

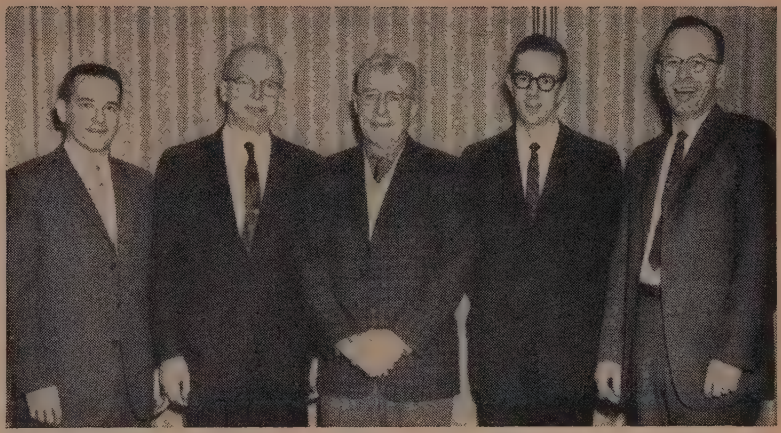
IT HAPPENED in an Ohio city.

The pastor of St. Paul's Lutheran Church reported that a Roman Catholic family called on him to ask how they might become members of his congregation.

He learned after questioning that they had been reading copies of *The Lutheran* which the congregation had placed in a rack in the waiting room of the local hospital. During a month-long hospitalization of a member of the family they had opportunity to learn about the Lutheran church.

"They were impressed by the fair way church news of all kinds was handled and became convinced that the Lutheran church had something to offer which they had not hitherto received," the pastor reported. "Now they are members of St. Paul's."

'Nuff said?



Pastors Lavelle and Lundgren, Augustana; Earl Lieberman, board president; Pastor Stephenson, West Virginia, and President Hankey, Pittsburgh Synod

"Needn't Wait for Merger"

Bethesda Home Invites Interest of Future Synod Members

MEADVILLE, PA. — The Bethesda Home for Children, an agency of the Pittsburgh Synod, isn't waiting for the merger. The superintendent and the board of trustees for the past two years have been anticipating the home's broadened field of service when the new Western Pennsylvania Synod of the Lutheran Church in America takes shape in the next two years.

It began when the Rev. Lawrence J. Holt, executive director of Lutheran Social Service in the New York Conference of the Augustana Lutheran Church, visited Bethesda to discuss with Superintendent William B. Claney the home's relations with 14 Augustana congregations in Northwest Pennsylvania.

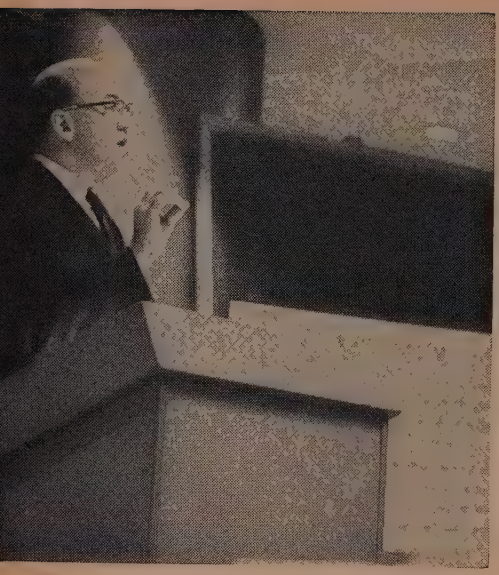
In order to establish bonds of interest, the Bethesda board invited the appointment of auditor representatives of the Augustana churches. The Rev. C. Russell Lundgren, of Titusville, and the Rev. Donald E. Lavelle, of Oil City, were appointed, and have regularly attended meetings of the board.

Last June Pastor Claney, as president of the Pennsylvania Lutheran Welfare Council, invited the Rev. Donald D. Anderson, president of the West Virginia Synod, to appoint jurisdictional representatives to the council.

AT THE SUGGESTION of Dr. William C. Hankey, president of the Pittsburgh Synod, President Anderson also was invited to name an official representative to the Bethesda board. The latter is the Rev. James R. Stephenson.

Superintendent Claney comments: "We will all belong to one synod in a comparatively short time. Our common interest in the welfare of children and the planning for this work in the new Western Pennsylvania Synod of the Lutheran Church in America need not wait for the merger.

"We hope that our fellowship in these board meetings and in the work of child welfare will 1) inform our new congregations about our program and policies; 2) establish a working relationship between the pastors and congregations who will soon belong to the synod; 3) enable leaders in other merging church bodies to have a voice in the development of a sound program of welfare in the new church."



Dr. W. Kent Gilbert explains objectives

Parish Education Writers Briefed on '65 Curriculum

FORTY-SEVEN WRITERS gathered in Princeton, N. J., recently to shape another portion of the proposed Lutheran Church in America's new parish education curriculum.

The conference, second for writers in six months, was designed to give them an opportunity to learn first-hand their specific approaches to curricular materials in this phase of the Long-Range Program of Parish Education.

Editors from the LRP staff and the program's director, Dr. W. Kent Gilbert, described to the writers objectives and plans for curricular materials scheduled to be used in 1965. The first conference, conducted last July, dealt with leadership materials and materials to be used in 1964. Various curricular materials are to be released at different times over a five-year period.

The first LRP courses are slated for field-test release this fall. They will serve to test material and will help to determine the curriculum's final content.

Continued on page 45

PENNSYLVANIA

Church Events Postponed Because of Heavy Snows

By ROBERT SCHOENERT

READING—A record snowfall of 56 inches throughout the winter months played havoc with church schedules in Berks County.

The snow forced cancellation of many church services and other activities scheduled by various church organizations. A corner-stone-laying ceremony for a parish education building was delayed.

Some pre-Lenten Communion services were affected. In some cases congregations held special communion service after Lent started for those unable to attend the pre-Lenten rites.

The cornerstone ceremony for the Christian education building of St. Mark's Church in Reading has been scheduled for March 19 after two postponements. It was originally scheduled for Jan. 8 but was changed to Feb. 5. A snowstorm forced another postponement. The $235,000 building is expected to be ready by early summer.

Religious Issue Seen Waning

THE LUTHERAN PASTORAL ASSOCIATION was told during a meeting in Atonement Church, Wyomissing, that the religious issues which loomed in the presidential campaign has virtually disappeared.

The comment came from Dr. Robert Van Deusen, secretary of the division of public relations for the National Lutheran Council, during a talk on "The Lutheran Church in the Washington Scene." He said the most important and direct effect the church has on the state is through Christian men and women who engage in government service.

HOLY SPIRIT CHURCH, Reading, will observe its 50th anniversary this year. A congregational dinner is planned in the Abraham Lincoln Hotel on Sept. 29. Holy Communion will be celebrated on Oct. 1. A guest speaker will occupy the pulpit each Sunday in October.

Pastor Doll Heads Greater Philadelphia Church Council

By CARL W. WEBER

PHILADELPHIA—The Rev. Donald G. Doll, pastor of St. Paul's Church, Ardmore, was elected president of the Greater Philadelphia Council of Churches by members of the council's board.

Pastor Doll recently completed a term on the board of directors of the Lutheran

THE REV. DONALD G. DOLL

Social Mission Society of Philadelphia. He has been pastor at St. Paul's since 1952.

Pastor Doll is the third ULCA pastor to be president since the council was formed 5 years ago. Dr. Robert D. Hershey served in the office before going to New York as pastor of Holy Trinity Church. Dr. Warren C. Johnson, now a secretary of the Board of Foreign Missions, served nearly two years.

Pastor Doll previously was vice president of the council. He is secretary of the Southwest Philadelphia District, Pennsylvania Ministerium. He has been a member of the Ministerium's Board of Christian Education, and was a delegate to a number of ULCA conventions.

Graham Crusade Work Starts

PREPARATORY MEETINGS start this week for Billy Graham's Philadelphia Crusade, to be held Aug. 20-Sept. 17. Seminars for pastors and key laymen are scheduled at six locations March 14-17, under direction of Charles Riggs, of the Graham organization.

Dr. Ross H. Stover, pastor of Messiah Lutheran Church, is chairman of the executive committee in charge of arrangements for the crusade.

LUTHERAN SOCIAL MISSION SOCIETY will hold its annual meeting April 9 at Messiah Church, Philadelphia. Congregations are invited to send representatives.

PRE-CONFIRMATION rally for all confirmands of the 31 churches in the Northeast Philadelphia district was scheduled March 12 at Good Shepherd Church, Mayfair. Speaker was to be the Rev. Arthur Bauer, executive secretary, Luther League of America.

NORTHEAST DISTRICT councilmen's dinner will be held April 13 at St. John's, Mayfair. Judge James F. Henninger, of Allentown, will speak.

Muhlenberg Medical Center Dedication Set for April 22

ALLENTOWN—Dedication of the first unit of Muhlenberg Medical Center has been set for Saturday, April 22, climaxing a dedication week that begins April 17. The date had previously been announced as April 7.

The building for the chronically ill is expected to be completed by April 1, and first patients will be admitted immediately.

Ira F. Angstadt, director of development, said various groups will tour the hospital daily during dedication week. Open house will be held after the 3 P.M. ceremony April 22, and tours will continue on Sunday.

The new Lutheran hospital is on the Schoenersville Road in northwest Bethlehem.

—HENRY W. SNYDER, JR.

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Dr. Steen Leads Choir Clinics in Six New Jersey Areas

By RALPH I. SHOCKEY

TRENTON—Three-day choir clinics for organists, choir directors, and pastors are being conducted throughout the New Jersey Synod by Dr. Sigvart J. Steen, director of music at Wagner College. The sessions started at Trinity Church, Trenton, and will continue through May.

The clinics serve as workshops for the study of the liturgy, anthems, and hymnology. Dr. Steen is on leave of absence from the college to conduct the sessions.

Area meetings are to be held March 17-19 at Calvary Church, Cranford; April 14-16, St. Paul's Church, Teaneck; April 21-23, Grace Church, Phillipsburg; April 28-30, Holy Trinity Church, Audubon; and May 12-14, Atonement Church, Asbury Park.

FIVE LECTURES in Lutheran Liturgy for Laymen are being given on Sunday evenings in Lent at Advent Church, Mt. Ephraim, by Dr. Edward T. Horn of Trinity Church, Germantown. The purpose of the lectures is "to present in a systematic way a background for the intelligent layman who desires to understand the doctrines of his church and puts them to work in the office, laboratory, hospital, home, and business seven days a week."

The subjects include, "The Genesis of Christian Worship," "The Liturgy of the Church," "Sermon and Sacrament," "Rite and Ceremonial," and "The Psychology of Worship."

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NEW JERSEY . . .

Committee, under whose auspices the series was arranged, reports an enrollment of approximately forty.

Forum for Church Councilmen

The second Church Councilman's Forum sponsored by the Central Conference was held at St. Paul's Church, Linden, Feb. 11. The Rev. John Stump, director of field work at Mt. Airy Seminary, was the principal speaker.

Workshops on the subject, "We . . . the Body of Christ," were conducted for laymen and pastors. Other leaders were the Rev. H. Peter Unks, the Rev. Alford R. Naus, the Rev. Arthur O. F. Bauer, the Rev. Paul E. Carl, Dr. Albert Stauderman, Dr. Henry J. Berkobin, Dr. Theodore Tappert, and Henry P. Rung.

MID-MORNING Lenten services are held each Wednesday at St. John's Church, Newark, for the convenience of those who cannot attend the evening services. The Rev. Herbert Messner is the pastor.

RESURRECTION CHURCH, Hamilton Square, was dedicated Feb. 5, less than three years after the congregation was established. Dr. Edwin H. Knudten, synod president, officiated. Other participants at a 4 P.M. thanksgiving service were the Rev. David H. Manrodt, the Rev. Robert Z. Wuchter, the Rev. Harold R. Gietz, and local community representative, the Rev. Joseph J. Thomasberger. The Rev. Frederick D. Spreen is the pastor.

PRE-LENTEN RETREATS were held at St. Andrew's Church, Atlantic City, Southern Conference; St. Stephen's Church, South Plainfield, Central Conference; and Holy Trinity Church, Leonia, Northern Conference.

Mission Becomes Congregation

CHRIST THE KING mission, Franklin Park, is scheduled for organization March 12. Pastor Dwight Huseman, BAM developer, reports over 100 charter members. A parsonage has been purchased, and a three-acre site on Route 27 is being acquired.

EW YORK

Dr. Cordelia Cox Resigns As N. Y. Welfare Director

CORDELIA COX

NEW YORK—Dr. Cordelia Cox is resigning as executive secretary of the Lutheran Welfare Council of New York, effective May 1. She will join the staff of the National Council on Social Work.

Dr. Cox has served since September 1957 in her present post. Previously she was a director of the Lutheran Refugee Service, joint agency of the National Lutheran Council and the Lutheran Church—Missouri Synod.

She is a member of St. Peter's Lutheran Church (ULCA) in Manhattan. The daughter and granddaughter of Lutheran pastors, she is a graduate of the University of North Carolina and studied at the Pennsylvania School of Social Work, Harvard University and the New York School of Social Work.

—PAUL VALENTINER

Dr. Bonnell Heads Council

NEW YORK—Dr. John Sutherland Bonnell, minister of Fifth Avenue Presbyterian Church for 26 years and noted radio preacher, was elected president of the Protestant Council of the City of New York at its annual General Assembly.

He succeeds Dr. Gardner C. Taylor, pastor of Concord Baptist Church, Brooklyn, who in 1958 was elected first Negro head of the council, which represents 1,700 Protestant and Orthodox churches.

In an address Dr. Bonnell declared that the "Church of Christ, as never before, must be the spokesman for those who have no voice and a weapon for those who lack a sword."

At the same time, he warned, the Christian church "must never permit its Gospel to become synonymous with any social, economic or political creed."

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WASHINGTON

Capital Lutheran Laymen Plan Housing for Elderly

WASHINGTON, D. C.—An apartment-type housing project for elderly citizens sponsored by Lutheran laymen, the first of its kind in the National Capital area, is moving forward.

The District of Columbia has issued a charter to the Fellowship Square Foundation, Inc., a non-profit, non-denominational organization.

Chairman is Milton J. Prassas, head of an architectural and engineering firm and member of Pilgrim Lutheran Church (Missouri Synod), Washington. He and other officers were installed at a luncheon of the Lutheran Laymen's Fellowship of Metropolitan Washington, the official sponsor of the venture.

The Fellowship Square Foundation, Mr. Prassas explained, "is the outgrowth of Lutheran interest in providing housing facilities and services specially designed to meet t physical, social and psychological needs the Washington area senior citizens."

"We in the Lutheran Laymen's Fello ship," he added, "have been studying t housing problem for almost a year and ha received certain financial commitments. W now are negotiating for a large tract land."

Current plans, Chairman Prassas sai "envision modern elevator-type efficien one-bedroom and two-bedroom apartme buildings designed to accommodate th geriatric needs of the occupants.

Other Foundation officers are: vice chai man, Clifford Sandahl, former Associate Press White House correspondent and no a public relations executive, member Washington's Augustana Lutheran Churc secretary, Lowell E. Seim, an officer of th insurance firm of Howard & Hoffman, Inc Washington, and member of Christ Luthera Church (American), Bethesda, Maryland and treasurer, William F. Blocher, presiden Blocher Blue Print & Supply Co., and mem

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ber of Pilgrim Lutheran Church (Missouri Synod), Washington.

Members of the Foundation's Board of Trustees include Lutherans in government service and in Congress. Among them are Federal Trade Commissioner Sigurd Anderson, Senator Homer E. Capehart (R-Ind.), Senator R. Vance Hartke (D-Ind.), Rep. Carroll D. Kearns (R-Pa.), Rep. Walter H. Moeller (D-Ohio), and Rep. George M. Rhodes (D-Pa.).

The Foundation's vice chairman, Mr. Sandahl, has just been designated as public relations director for two Lutheran conventions this spring. One is the 91st annual convention of the New York Conference of the Augustana Lutheran Church, April 18-21, at St. Mark's Lutheran Church in Springfield, Va. The other is the 16th annual meeting of the Federation of Lutheran Clubs, national organization of local inter-Lutheran laymen's organizations, at the Sheraton-Cadillac Hotel in Detroit May 5-7.

President of the national federation is a Washington layman, Martin A. McGrory, member of Luther Place Lutheran Church (ULCA), who also is secretary of the Lutheran Laymen's Fellowship of Metropolitan Washington and is a member of the Foundation's Board of Trustees.

PARISH EDUCATION . . .

Continued from page 38

THE PROGRAM represents one of the most ambitious ever attempted in Christian education. Writers from all sections of the continent are combining their efforts to produce curricular materials for every educational agency — Sunday school, weekday church school, vacation church school, the Christian home, catechetics, leadership education, special interest groups, and camps.

Boards of parish education participating in the program, now in its fifth year, are the United Lutheran Church in America, the Suomi Synod, the Augustana Lutheran Church, and the American Evangelical Lutheran Church.

Another conference will take place next January for authors of other materials.

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CITY ZONE STATE

Pre-Confirmation Rallies to Be Held in 14 Synod Areas

By LOUIS F. MERTZ

LOS ANGELES—More than 3,000 students and parents are expected to attend the eighth annual pre-confirmation rallies scheduled March 21 in 14 areas of the Pacific Southwest Synod.

The Rev. Stanley Olson, synod director of religious education, said the theme will be "Marching in the Parade of the Great." The program will include devotions, fellowship activities, and supper.

Members of Augustana congregations and other National Lutheran Council groups have been invited to attend the rallies.

A YOUTH RETREAT during Holy Week at Camp Yolijwa will be attended by more than a hundred high school and college students. Pastor Olson will be in charge.

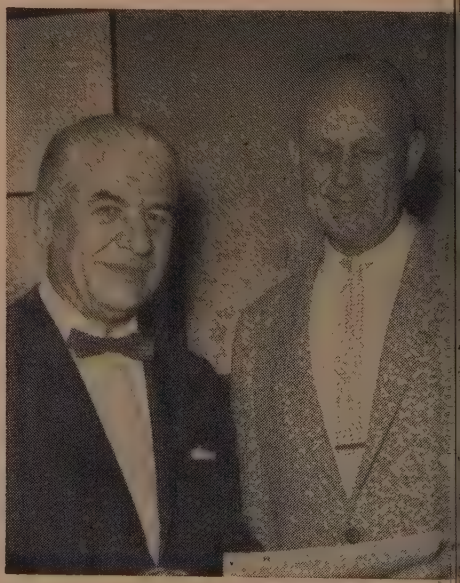
New College Gets Funds

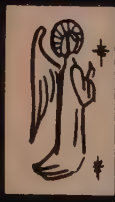
CALIFORNIA Lutheran College's president Dr. Orville Dahl, received two checks on Feb. 16 from Dr. Carl V. Tambert, president of the Pacific Southwest Synod.

One for $125,000 was a gift of the United Lutheran Church in America. The other for $35,000 was from the Pacific Southwest Synod. Both sums were pledged toward capital funds for the new college.

Classes for freshmen and sophomores will

Dr. Dahl receives checks from Dr. Tambert





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pen Sept. 14 at the now-building institution at Thousand Oaks, near Ventura.

Planning for a New Synod

JOINT COMMITTEE on Lutheran unity was o meet March 10 in Los Angeles, to discuss location of headquarters for the merging Lutheran synods in the Pacific Southvest area. Dr. Carl Sagerhammer, of the Augustana Church, was to preside.

The four merging groups also were to iscuss staff and personnel for the new synod ffice to be established after the merger.

UNITED LUTHERAN CHURCH WOMEN of he synod will hold their convention at Asilomar, Calif., April 3-6.

Pinole Mission to Organize

ST. PETER'S CHURCH will be organized at Pinole, Calif., on Easter Sunday. The mission being developed by the Rev. Raymond L. Stiffler is holding Lenten services in the Pinole Methodist Church.

SALEM CHURCH, Whittier, will dedicate its building April 16. On the same day, parish-educational facilities of St. Peter's-by-the-Sea, San Diego, will be dedicated.

DR. A. J. SOLDAN, pastor of Village Lutheran Church of Westwood, will be honored May 14 on the 60th anniversary of his ordination. The service will be televised in the "Great Churches of the Golden West" series.

MR. CHESTER MYROM, executive director of the United Lutheran Church Foundation, will tour the synod April 20-28, to discuss stewardship and the foundation program.

PROTESTANT CHAPLAINS ASSOCIATION of Los Angeles, recently formed, elected the Rev. Paul C. Wharton president. Pastor Wharton is chaplain of California Lutheran Hospital.

—CHANGES OF PASTORATE—

FLORIDA

AHALT, HAROLD A. From Watsontown, Pa., parish. To Port Charlotte, mission developer.

BUNCK, EVERETT P. From Immanuel Church, Jackson, Mich. To Cape Coral, mission developer.

HANSEN, JAMES E. From St. Mark's Church, St. Louis, Mo., assistant pastor. To Fo Pierce, Fla., mission developer.

INDIANA

KARSTEN, ROBERT E. From St. Mark Church, Kansas City, Mo., assistant pa tor. To Pleasant View Church, India apolis.

SENG, J. L. From St. Luke's Church, Fo Wayne. To Bethany Church, South Ben

MARYLAND

SHOEMAKER, BRYCE W. To St. Paul's Churc Cordova.

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EBERT, PAUL F. From St. Paul's Churc Sharon Center, supply pastor. Retiremen

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Guided tours of the Muhlenberg Building, home of the Lutheran Church Supply Stores (United Lutheran Publication House) can be arranged on Mondays and Thursdays between the hours of 9 a.m. and 3 p.m. and on Saturdays between 9 and 11 a.m. Arrangements must be made at least one month in advance; requests must include the date, time of arrival, and number in the group. Luncheon arrangements can be also made at this time, for groups touring the building on Monday or Thursday.

Unfortunately it will not be possible to furnish guides for individuals or groups not making a definite appointment.

Groups wishing to arrange a tour should contact Mr. W. H. Keyser at the Muhlenberg Building, 2900 Queen Lane, Philadelphia 29, Pa. or call VIctor 8-6800.

—DECEASED—

DR. CHARLES E. KEIM, 67, pastor o St. Mark's Church in Philadelphia for 3 years, died Feb. 17 during a World Day o Prayer service in the church.

Dr. Keim was born in Bath, Pa. He wa graduated from Muhlenberg College and th Philadelphia Seminary, and was ordained i 1916. He served pastorates in Spring Cit and Lebanon before he was called to St Mark's in 1928. He was chairman of th Pennsylvania Ministerium's committee o evangelism for several years. He receive the honorary doctor of divinity degree fro Muhlenberg College in 1953.

Surviving him are his wife, the forme Hannah C. Hauser; two children, Charle E. Keim, Jr., and Mrs. Willard Ruhe, an four grandchildren.

Funeral service was conducted Feb. 2 in St. Mark's Church by Dr. Charles M Cooper, the Rev. Henry A. Wacker and Dr John D. Newpher. Interment was in Green wood Cemetery, Allentown, Pa.

THE REV. EDWARD L. WAGNER, 62 died Jan. 26 at Farmers Branch, Tex., where he was pastor of St. Paul's Church since its organization in 1959.

A native of Pittsburgh, Pa., he was grad-ıted from Wittenberg College and Hamma ivinity School, and attended Xenia Semi-ıry in Pittsburgh. He was ordained at reenville, Pa., in 1928.

He served pastorates in Aliquippa, Corry, nsworth and State College, Pa.; Sebring, hio, and Harlingen, Tex., before coming Farmers Branch.

Surviving him are his wife, the former ırah Marie Westfall; a daughter, Mrs. izabeth W. Villines, and two grandchildren.

Funeral service was conducted at First nited Lutheran Church, Dallas, by the ev. William J. Hoebel and Dr. Philip L. ahlberg, Texas and Louisiana Synod presi-nt; assisted by the Rev. Wilfred G. Menke ıd the Rev. Martin L. Yonts. Burial was Restland cemetery, Dallas.

DR. ROBBIN B. WOLF, 82, of Pitts-ırgh, chairman of the Court of Adjudication and Interpretation of the United Lutheran Church in America, died Feb. 24 at Daytona Beach, Fla., while on a vacation trip.

R. B. WOLF

Dr. Wolf, a Pittsburgh attorney, had served on the ULCA Executive Board for 24 years, longer than any other layman or ergyman. He also served on the ULCA oard of Education; as a trustee of Gettys-rg Seminary, and on the board of Thiel ollege.

A son of the late Dr. Edmund Jacob Wolf, was born in Gettysburg, Pa., where his ther was a professor in the seminary for years. He was graduated from Gettys-rg College in 1897 and received his bach-or of laws degree from the University of nnsylvania in 1904. He received the hon-ary degree of doctor of laws from both iel College and Gettysburg College.

He also served several terms on the ex-utive committee of the Pittsburgh Synod. For many years he was chairman of the board of law examiners for Allegheny County.

Dr. Wolf taught the adult men's class of Trinity Lutheran Church, Northside Pittsburgh, for 25 years. Later he was a member of Christ Church, in Pittsburgh's East End.

He is survived by his wife, the former Hughanna Jane Burgan.

Funeral service was conducted March 1 by the Rev. John M. Nycum, pastor of Christ Church; Dr. William C. Hankey, Pittsburgh Synod president, and the Rev. T. Christie Innes. Burial was in Chartiers Cemetery, Carnegie.

POSITION OPEN

Assistant Superintendent for the Lutheran Children's Home of the South at Salem, Virginia, effective July 1, 1961. Male, Lutheran, 25-35 years, preferably married. A.B. degree or equivalent in related field minimum requirement; related experience desired. Write Mr. Bruce Wilds, P.O. Box 151, Salem, Va.

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IN CONCLUSION . . . . . .

A TORNADO STRUCK Chicago just after our merger commission closed its meeting there on March 4. There was no connection between these two events although a lot of commissioners were grounded when their homeward plane flights were cancelled.

The meeting was quiet. There was not an argument worth mentioning. What struck me as the big story was that this was the last meeting of the commission while the merger is still in doubt.

There isn't much doubt now, but by Sept. 1 all the churches will have crossed the line, one way or the other. From the beginning of these merger talks in 1956 there has been a strong desire to make them successful but no one knew what the result would be. When the commission meets again in September, everyone will know. From there on the meetings will change pace, moving ahead rapidly to fill in the details and get the new church ready to begin work.

Already the United Lutheran synods and similar subdivisions of the other churches are talking about their local merger problems. ULC synod presidents will meet next month to go into such problems in detail. In some areas, where there isn't much overlapping, planning will be easy; elsewhere, it is likely to be difficult.

BUT NOW we come to the point where merger is most difficult of all—at the congregational level. We still have in the ULC, 43 years after our merger, congregations a block or two apart because before the merger they belonged to different churches.

This should be the time in every town and city to reconsider whether our congregations are well located. In the ope country especially, good results might achieved by parish reorganization. May we don't need a little church somewhe because the great-grandfathers of members spoke German, and another n far away because the grandfathers spo Swedish.

As we are thinking about merger, le look at the whole subject, including t relocation or disbandment or establis ment of congregations in all areas. So people sometimes say cynically th church mergers are delayed because few leaders at the top are against ther I have never found that to be true. Lea ers usually lag because they don't thin they can carry along with them a gre majority of the people in the pews. I at the "grass roots" that we are reall reluctant to make changes.

IT TOOK 30 years in eastern Pennsy vania to realign the synods we inherite from the churches that merged in 191 Numerous congregations have nev seriously considered realignment.

Get out the maps and see where o churches are located, and where the people now live. Call in experts if nece sary to try to determine what the situ tion will be 10 years from now. The with the merger spirit stirring us, le see what might be done.

In the way we are organized (and i the way we think we should be orga ized) our congregations have home ru Only if a congregation is disbanding do a synod decide what shall be done wi its property. Now is the time for a epidemic of clear thinking about t future of our congregations everywher

—ELSON RUFF

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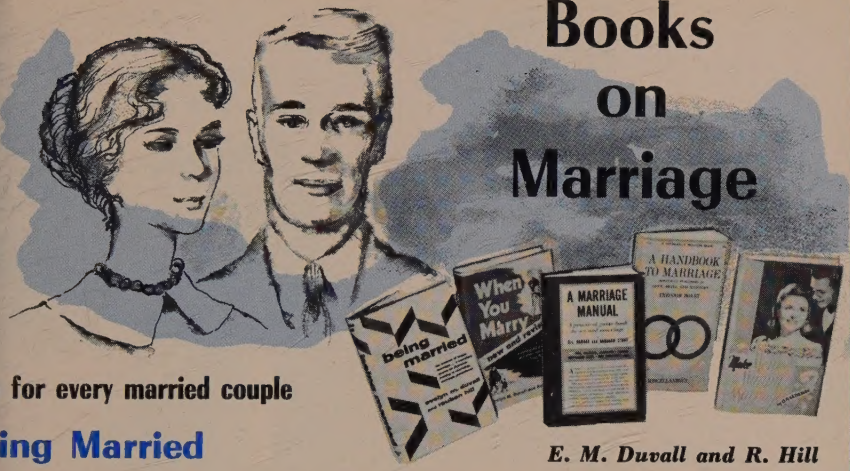

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